Bulletin—

of the UNITED BIBLE SOCIETIES

Number 41

1st Quarter
1960

146 Queen Victoria Street London EC4

UNITED BIBLE SOCIETIES

A WORLD FELLOWSHIP OF BIBLE SOCIETIES

President

THE RT. REV. F. DONALD COGGAN,
Bishop of Bradford

Vice-Presidents

MRS. JESSE M. BADER U.S.A.

THE MOST. REV. I. SALOMIES,
Archbishop of Finland

DR. ALFONSO RODRIGUEZ HIDALGO,
Cuba

SIR SAMUEL RUNGANADHAN,
Bangalore

THE MOST REV. I. DE LOS REYES,
Manila.

Chairman of Standing Committee

BARON F. L. S. F. VAN TUYLL VAN
SEROOSKERKEN

General Secretary

OLIVIER BÉGUIN

Chairman of Council

REV. CANON H. M. ARROWSMITH, Sydney

Vice-Chairman of Council

REV. DR. W. J. PLATT, London

Treasurer

THE RT. HON. LORD LUKE OF PAVENHAM

Associate Treasurer

THE REV. DR. G. DARLINGTON

Study Secretary

THE REV. E. H. ROBERTSON

Annual subscription rates ..		Six shillings (British)—post free
	or	U.S. $0.75
Individual copies ..	..	1/6 (British)
	or	U.S. $0.20

Subscribers are requested to pay these amounts or the equivalent value to the office of their national Bible Society (see list inside back cover)

Neither the Editor nor the Council accepts responsibility in detail for the views of contributors
Editors of other journals are at liberty to quote from articles or news items, provided they give the source

UNITED BIBLE SOCIETIES

BULLETIN

FIRST QUARTER - 1960

CONTENTS

		Page
Contrast and Challenge in Japan	O. Béguin	2
Japanese Literature and the Bible	J. Sako	9
Korean Suspense	O. Béguin	12
Hong Kong Joint Agency	J. T. Watson	15
News from all the World		17
Audio Visual Aid Notes		35
Personalia		39

Contrast and Challenge in Japan

O. Béguin

THIRTY SIX HOURS of almost uninterrupted flight. The white infinitudes of the North Pole ; the puzzling sight of the sun setting in the east and rising again in the same place a couple of hours later ; the oppressive casket of interminably thick fog over the Barein Sea ; the green and grey Japanese landscape dancing in the wind, the clouds and the rain ; the traveller, somewhat bewildered, steps out of his aircraft as if from a dream-disturbed sleep into the impersonal life and structure of Tokyo's airport. A kind of no man's land like all airports of the earth. Yet the gate of a new world. What will Japan be like ? Shall I understand anything of it ? Under many guises these questions buzz in my head like the noise of the engine still in my ears, while I await my turn at the customs, trying to get my bearings and to prepare my mind and perceptivity for the new world I am about to enter.

First impressions

Soon we drive out of the airport and find ourselves on the main highway between Yokohama and Tokyo. It is blocked with vehicles of all sorts in a nose-to-tail procession. Most of the cars and lorries look poor, worn out veterans of the road, though a good many are recent models. I shall soon discover that with the exception of a few highways, the road system is extraordinarily inadequate in Japan ; even in the main cities the uneven surface of the streets constitutes a permanent ordeal to the suspension equipment of the vehicles.

We edge our way forward, along the slow, not too orderly traffic. On both sides of the road there are rows of low, queer, often shabby wooden houses, repair shops, small plants, warehouses. The typical approach to any big city. It could be almost anywhere in the world, were it not for that uninterrupted succession of huge red, blue or black publicity panels—or maybe simply the name of the firm in bold heavy letters, signs and figures—a queer mixture of arabic figures and Roman, Chinese and Japanese characters, some downwards, others left to right—slashed across nearly all the house fronts, monotonous in their multiplicity. Later again, particularly after dark, I shall, like any other visitor, wonder at the moving neon light publicity which leaves far behind, if not in brightness at least in originality, variety and richness, all Times Squares and Piccadillies of the world. With delight I shall gaze also at many exquisite street lights—graceful and attractively picturesque. I am tempted to see in these lights the delicate and fragile combination of modern and ancient Japan : the most up to date technique and the forms and shapes inherited from a centuries old culture.

Modern age

Central Tokyo. How unexpected : it could be Buenos Aires, or Lyons or Münich before the war : big blocks of massive western buildings, serious, anonymous. On the fringe of that area, the tallest television antenna of the world, higher than the Eiffel Tower. Six, eight, even ten storeyed blocks of

offices or departmental stores have sprung up in many streets too. The aspect of the street itself does not look "Japanese" : crowds almost exclusively in western dress, tramcars, buses, underground stations, elevated railways, shops whose counterpart one can see in Oxford Street, London, or, in the case of the small ones, in any French provincial town. On the big coloured posters the cinema stars smile, wink, kiss, shoot in their international language and attitudes, publicising films, Japanese or western. Western restaurants, in the main streets, are to be seen everywhere, well patronised. (I was told that the traditional diet is changing ; young people eat more meat than their parents and prefer to go to western restaurants.) The traffic lights are respected ; and only seldom does one hear a forgetful driver break the accepted rules of the anti-noise campaign now in force for several months. (What a contrast I shall find in South East Asia !)

In a way, Tokyo is no more Japan than New York represents the United States. Yet all over Japan, the modern age in western (or international) guise has erupted. Industrialisation has transformed the approach to the cities ; at the centre they have been reshaped to meet the claims of modern business and of the entertainment world : what could be more similar anywhere, but banks, offices, cinemas, night-club entrances, or machines and factories ? Everywhere electricity : ugly poles and wires deface the picturesque village streets. Radio is common ; televison quickly spreading. The railways are very up to date and trains always arrive on the dot. More and more people are using chairs and tables in western style, I am told, and the large proportion of women in the crowds which pour out of the elevated railway and underground stations is also, I understand, a new and probably permanent feature of modern Japan, an aspect also of the revolution which has shaken the traditional position of women in society and in the family—perhaps the most far-reaching change in Japanese life.

I also looked for some modern art, painting, music, sculpture. But for a few exceptions, it follows all the new canons of the west. The No (religious) theatre —the Kabuki (musical theatre) are just museum pieces maintained to a great extent for the benefit of foreign visitors. Western style orchestras, opera, theatre, soloists, draw huge and faithful crowds, and I could see in the same week on television the complete performance of Mozart's Don Giovanni and The Marriage of Figaro by the artists of the Vienna Opera, at that time touring the Far East. No difference strikes one between the gramophone records offered to the public and what can be bought anywhere in the West.

Or again, take a newspaper stand : the same splashy colours, sexy photographs, sensational trash. As a Japanese friend put it : Japan's youth has also become a devotee of the four s's : sport, sensation (twenty-six sport and sensation dailies !), swing, sex (thirty-five popular, cheap, illustrated weeklies in the hands of most male travellers in the trains !). And everywhere, in yards, streets, roof gardens, public gardens, village market places, boys, youngsters, even girls, practising base-ball !

Ancient culture

Does this mean to say that traditional Japan has been completely wiped out ? Or that it is there only to satisfy the visitor's curiosity ? The answer is difficult. One ought to stay in the country more than the three weeks I was able to spend there. Nor are people one questions unanimous or definite in their

answers. Clearly the new generation has moved a long way from the traditional Japanese way of life. One may still truly speak of a spiritual vacuum. (Only very few among the thousands and thousands of uniformed schoolchildren who were led to visit the historical places and other curiosities of Japan showed any religious concern in the temples and shrines they visited. Most of those who approached in awe the central gate of the Shinto shrines, clapped their hands twice and bowed after a while of silent meditation, were older and of mature age). And who says "spiritual vacuum" inevitably implies a state of flux in most aspects of public and private life.

But for how long will this be true ? Among the crowds returning from greeting the Emperor who had appeared in the Palace gardens on his birthday, there was a little band of students—young men at any rate—marching and chanting. Their look, their voices, their whole behaviour, made me uneasy. Memories of pre-war Germany, of present Eastern Germany were conjured up in my mind and my heart sank. With that little incident in the background it was no encouragement later to hear Mr. H. Thomsen of the Christian Centre for the Study of Japanese Religions stress the rapidly growing strength and the inherent potential dangers of a Buddhist ultra nationalist sectarian lay movement like the Soka Gakkai (more new believers and adherents in one year than the total number of Christians in Japan), or to read or hear of the efforts of various political figures to grant a special status to the great national Shinto shrine of Ise.

Discipline, respect of the superior in rank, a sense of hierarchy, may be less strict and overriding than in the past : they remain evident, whether in the family or in the office, in hotels and restaurants, or in the way people greet each other on formal occasions. I was deeply impressed by the excellent way in which the crowds flocking towards the Imperial Palace in Tokyo on the Emperor's birthday were handled, organised into queues, channelled methodically, efficiently, calmly, everybody obeying instructions, easy and co-operative. A general manager, a general secretary, is a "general" who certainly listens to his subordinate colleagues, but also gives them his instructions, and the authority with which the leader of a colporteurs' team is vested is also, as far as my experience of colportage matters goes, unique.

It was in vain, I am told, that the Americans, when they occupied Japan, tried to dismantle the powers of these great industrial and economic magnates, the zaibatsus. They are being built up anew. Loyalty to one's firm remains immense. One does not usually move from one job to another except within the same firm. The sacking of an employee also remains a rarity ; he is displaced, given another task, but he stays on. The little shrine I saw in the honour and for the rest of the spirit of the firm's founder, erected in traditional style on the top of one of the most modern department stores of Tokyo, is but another sign of the survival of that paternalistic setting in commerce and industry for which Japan was famous before the war. Similarly the agrarian reform seems to have been for many but a straw fire, and it is not sure that the peasant has definitely been freed from his traditional misery.

There are other signs which make one think that traditional Japan is still very near the surface. The way people dress, for instance. In day time, among women in the big cities, western fashion is customary. After five o'clock in the afternoon, however, the number of kimonos increases considerably. Almost all the ladies in the two or three wedding parties I happened to watch were in Japanese dress. In all Japanese hotels, and most European, the men's broad

and comfortable, somewhat heavy, kimono is available for leisure time after business or after dinner. Or the housing : apartments are very few. The traditional small individual house, mostly wooden, at the entrance of which the visitors as well as their hosts always leave their shoes, remains the commonest type of accommodation.

Signs of the permanence of traditional Japan : the flowers found everywhere, in houses, restaurants, trains, in the Bible House show window, so delicately and tastefully arranged ; the gardens behind the dwelling houses, on the roofs of the big business buildings (for the caretaker), in narrow yards behind a restaurant, with their tiny rockery, the traditional lantern, a couple of bushes, if possible some water and one or two rocks ; the exquisite form and colouring of most ordinary chinaware ; the shrines and temples all over the country, the holy trees and stones, still revered (though perhaps no more pagan than our "Touch wood" or our fear of number 13 !) ; the gay clapping of the wooden sandals ; the colourful squares of silk or cotton, their corners knotted together, in which people carry their lunch boxes or their purchases, and many students their books, too.

Symbiosis or co-existance ?

One could continue thus. Japan is strikingly westernised ; at the same time the traditional culture surges everywhere like an irrepressible stream. The question one is bound to ask is : can western civilisation and Japanese culture accommodate themselves to each other; what shape is the synthesis going to take?

Japanese culture had not produced a civilisation which could compete with the western one. The Japanese people have, therefore, tried to imitate, to acquire that superior type of civilisation. All over the world today, we see the same phenomenon. But one cannot take over other people's civilisation without having to integrate or dispose of many of the cultural elements in which such a civilisation is rooted. Nor is it easy to be selective and to prevent unexpected or unwanted elements or by-products of a civilisation from following in the train of what has been intentionally imitated or borrowed. What, then, is to happen to the national culture, traditions and way of life ? The problem is a live one all over the world today. It is an acute one in Japan. For the co-existence attempted earlier in the century between borrowed aspects of a civilisation and exasperated nationalism (a reaction against western cultural and religious influence which came with its civilisation) went to pieces in the wreckage which ended the second world war. Japan today is on the search for another formula, for a closer integration, a symbiosis, of two cultures and civilisations. But the die has not yet been cast ; the course of history has not yet taken a definite line ; so far no one mind predominates. Japan is still waiting for its future to be shaped. The struggles which shake the political life of present day Japan are themselves only a superficial manifestation of much deeper turbulence which underlies the life of Japan today.

The spiritual issue

It is within this setting that the churches, the Bible Society and the other Christian organisations have to fight the battle for the soul of Japan. For the last fifty years before the war the Church had been submitted to a growing pressure on the part of the State and of the official religion. Its growth had been considerably slowed down ; contacts with sister churches abroad, already

reduced, were cut off completely by the war. Christians were on the defensive, holding the fort but unable under the circumstances to launch out and engage in large scale missionary efforts.

The American occupation of Japan opened the door to foreign missions again. Christian workers entered in thousands. Christian institutions multiplied. The Church began to grow again. For ten years Japan's traditional religions seemed doomed, swept away in the defeat of the political regime which they upheld. But Buddhist and Shinto sects begin to make a tremendous bid nowadays to swing the future of Japan their way again. We have already referred to the Soka Gakkai, possibly the most dynamic group. But H. Thomsen had many others to name among the 160 odd new ones (yet even not as many as the Christian denominations and sects !) each one offering its panacea for the recovery of Japan and the domination of its soul. In the meantime the number of baptisms in the Church amounted in 1957 to only half the 1951 number, and the downward trend did not seem to be halted.

But 1959 may be a turning point again for the churches. Given fresh impetus by the celebrations of the hundredth anniversary of Protestant missions in Japan in 1959 and of the World Council of Christian Education in 1958, the local churches are in their turn also rising to the occasion. Christian leaders have become fully aware of the need to break down the wall which enclosed the Church as an intellectual and middle class community. Rural evangelism, mass evangelism—the big three weeks' Osaka campaign*, for which the feverish last-minute preparations were being made at the time of our visit—are becoming a recognised feature of Japanese church life. Stanley Jones, Billy Graham, Bob Pierce, Lawrence Lacour and many others, through their unceasing efforts, their appeals, their campaigns, have been most valuable in helping to bring about that slowly changing climate in the life of the churches. In spite of the progress of the Buddhist and Shinto sects, the spiritual lull which followed the shock of the defeat of Japan in the last war is not yet over and the churches still have a chance to help the Japanese people to accept as theirs the salvation offered in Jesus Christ to all men. It is significant that in much of the comment I heard in relation to the Protestant Church's hundredth anniversary it was repeatedly intimated that after the century of implantation of the Church, the time had come for missionary outreach and expansion.

If such intentions become realities—and surely one of the primary duties of Christians abroad is to pray for a rich outpouring of the Holy Spirit on such churches which are ready to move forward—the whole future of Japan may then receive a new orientation and cause much of the seed that has been sown in the past to come to fruition.

The seed continues to be sown

For the seed has been sown. Millions of copies of the Gospel have been circulated. Many before the war ; even more in the post-war period. People seem willing, indeed eager, to buy the Scriptures. The Bible is referred to in schools. Students in large numbers buy the New Testament or the Bible. Everyone, it would seem, is anxious to read the book which has given its foundation to the successful western civilisation. Wherever he goes, the colporteur is nearly always well received and the readers of this Bulletin will remember the

* The latest information says that over 95,000 people responded positively to the campaign.

remarkable interest which was recently reported among the population of one of the Buddhist strongholds in the country. The monthly figures of sales by colporteurs are in many ways staggering, even when one remembers that several portions are generally sold in one transaction. So much so that some Church people even complain that the Bible Society goes too fast for the Church to be able to follow up and till the soil in which the grain may have been germinated ! Yet two million Gospels a year in a population of nearly a hundred million means, statistically speaking, that a man must wait fifty years after he has bought his first Gospel portion before he can buy his second. . . . . that is if everyone buys the Scriptures. The present spiritual and cultural lull is not going to last so long.

The Japan Bible Society is aware of this and is concerned to increase Scripture circulation. Its teams of colporteurs are used most efficiently and methodically. Every house in Japan, in the long run, is to be visited. All the work of the teams is thoroughly checked and registered in detailed regional maps and forms filed for later reference.

But colporteurs will not suffice. The churches have also to assume increasing responsibilities ; more bookshops will have to be encouraged to display and sell Scriptures. The Bible Society has now begun to move in both these directions. One full-time secretary, Mr. M. Tanabe, is developing the contacts with the bookshops. They have already circulated more Bibles and Testaments than the churches themselves, yet only less than 500 are on the records, out of the 10,000 registered in the country. At present the Japan Bible Society aims at 3,000 bookshops on its lists. The contacts with the individual churches have not yet been systematically cultivated and the collections received from the churches have remained disappointingly low. But the reinforcement of the nine auxiliaries of the Society, scattered all over the islands, is a first preparatory step. Similarly, the presence of Mr. T. Miyakoda in all the important interdenominational bodies in Japan, his extensive responsibilities as general manager of the 100th anniversary celebrations of Protestant missions, present him with unprecedented opportunities to make the work of the Bible Society better known amongst church leaders and to help the churches to see their way towards a closer co-operation with, and a greater support of the Bible Societies.

A well-established Society

Thanks to Mr. Miyakoda's gifts of organisation and administrative wisdom, and thanks to the devotion, energy, ability and sense of discipline of its departmental staff, the Japan Bible Society has really acquired remarkable status in the Japanese Christian setting, and even in secular business. Like any other firm of importance which wants to be taken seriously, the Japan Bible Society has its two main centres of distribution in the two largest cities of the country : one Bible House in Tokyo, the other not yet completed in Osaka. The need to have two main agencies is not, indeed, primarily a matter of prestige. It is first of all a condition for truly efficient service. Osaka is the centre of a large Christian concentration and a high percentage of the Scriptures is handled in the small rented depot there. With enlarged premises more orders can be switched to Osaka, from which the southern part of the archipelago can then be supplied, Tokyo serving the northern areas. At present the Osaka branch has a staff of five, under a secretary ; the Tokyo headquarters nearly thirty, including the depot staff, packers and general administration. The Japan Bible Society setting is completed by the existence of 5 sub-depots scattered all over the country,

including one in Okinawa, and one Bible van mainly occupied in supplying the bookshops with books, which is a more efficient, rapid and economical way than by ordinary mail.

The Bible Society is really on the map in Japan, just as the presence of the big Bible Societies in Britain, the U.S.A., Holland are also widely known and acknowledged in those countries. Moreover, business in Japan is flourishing. If it were not for its missionary programme, the Japan Bible Society could easily live from its sales of Bibles and Testaments. (The demand is brisk and "profit" on sales is possible on Bibles and Testaments, without reducing the demand).

But the employment of some forty full-time colporteurs and the allowance to some thirty voluntary ones, is a burden for which the Japan Bible Society still needs heavy support from abroad, that is to say from the two Societies which, from London and New York, have traditionally supported the work in Japan. However, it is Mr. Miyakoda's hope that growing funds will be raised locally to cover increasingly the cost of the missionary programme of the Bible Society. So far all the energies of the Society have been bent on establishing its trade on a firm basis. The machinery of the Society had to be set up and local production organised. During the first ten years following the war, there was the feverish activity of the all-Japanese Translation Sub-committee, hard at work on the new colloquial version—an indispensable instrument for any missionary work. The Society is now ready for a great push forward. Now the churches must be won for it. They must be made aware of their double responsibility. On the one hand they are needed to take an energetic share in the missionary outreach. On the other, an appreciable increase in their financial support of the Society is essential. The churches of Japan are weak, numerically. But even so, the amount of money per head collected for the Society is ridiculously low in comparison with the contributions given in other countries, Malaya, for instance, where a Christian community no larger than one tenth of that of Japan has contributed twice as much to the Bible Society in Malaya as the support which the Japan Bible Society has received from the Christians in Japan.

As a matter of fact, the Japan Bible Society, in this regard is in the same position as many other Bible Societies or Bible Society agencies in other parts of the world. All recently formed Bible Societies meet one of their greatest problems in the raising of satisfactory local support. Bible Society work has been taken for granted for so long that it takes time, tenacity, patience and a great deal of energy and imagination to bring the local churches to recognise their own responsibility in the support of the local Bible Society. As the Japan Bible Society now tackles this particularly difficult problem, it will need our prayers and intercessions.

A wider outlook

The Japan Bible Society leaders, however, do not limit their interest and concern to Japan only. Like many Japanese engaged in business and science, they also are convinced that their experience might be of some use for the development of the work in many other countries of Asia. Even if one doubted whether all other nations would be receptive to the way colportage work is planned in Japan—it is really planned like a military campaign and supervision, as we have said, is extremely strict, though rightly so—much can be learned by others from the wide experience gathered in Tokyo in that field. Similarly invaluable information is available for translators from the work of

the Translations Committee and the competent scholars who served the Japan Bible Society as well are also ready to put their experience at the service of others, to share with them the considerations by which they were guided in solving problems which may arise in several other Asian cultures as well.

But some even look beyond this. They look forward to the day when the Japan Bible Society will be able to help other Societies to assume their responsibilities. Having to produce in only one language for an all literate nation whose members at all levels are keen readers, places the Japan Bible Society in a privileged situation, making possible large editions and low production costs. The Japan Bible Society leaders are fully aware of that tremendous advantage and recognise that, within the fellowship of the United Bible Societies, they have a responsibility to help less fortunate societies and to share a part of their burden. Admittedly the Society is not in a position to do so at the present time. What we have said of its difficulties in financing its own missionary programme is a clear indication of this. Yet I found it highly encouraging to discover that sense of solidarity with the rest of Asia and of the world which the Society's leadership now hopes to bring others to share more actively with them. Whether they will be able to implement that concern will mainly depend on the direction which Christianity in Japan takes in the forthcoming decade. The way in which Christians use their key position has therefore a bearing which goes far beyond the border of Japan. The Japanese people are eager to resume a leading part in the political, economic and cultural affairs of Asia or of the world : it is probable that they will achieve this to a degree within a not too distant future. It will be immeasurably significant whether at that time the Christian Church has really grown deep roots in the life of the nation and developed into a significant minority, or whether non-Christian, and more probably anti-Christian, ideologies or sects succeed in putting the Christian on the defensive again. The future of the Bible Society is indissolubly linked with that evolution, both by the contribution it can provide and by the consequences it will have to bear. All we can do, as a fellowship of Bible Societies, is to stand alongside our friends in Japan, and by prayer and action, help the Bible Society there to respond to its calling.

Japanese Literature and the Bible

Junichirō Sako

WE MUST HAVE A KNOWLEDGE OF THE BIBLE in order to study European literature. That goes without saying. Yet, quite apart from the fact that I, personally, am a Christian, I am convinced that even Japanese literature cannot be understood apart from its relation to Protestantism in Japan.

When we read the literature produced in the Meiji and Taishō eras, we discover certain important features. Among these is the fact that many of the writers of those two periods were active Protestants. For instance, it is impossible to trace correctly the development of modern Japanese poetry without acknowledging its relation to Christian hymnody.

In the eighteenth year of the reign of the Emperor Meiji (1885), Hangetsu Yuasa published a collection of his own poems entitled "Twelve Milestones". He also translated some of the Old Testament Psalms into Japanese.

The Romantic Movement came to Japan in 1887. Most of the proponents of this movement were Protestant Christians, and leaders like Tōson Shimazaki and Tōkoku Kitamura were faithful churchmen. The renowned Doppo Kunikida and Hakuchō Masamune (who is still active) were baptized by Masahisa Uemura, famed pastor of the Fujimicho Church in Tokyo.

After 1897 (Meiji 30), socialistic literature began to make its appearance in this country. Shōkō Kinoshita, pioneer propagandist, and the well known Roka Tojutomi were both Christians.

Then years later, from 1907 (Meiji 40) to the Taishō Era (1912), the idealistic school of literature known as *Shirakaba* emerged and became influential. Its leaders were earnest Christians who had been influenced by Kanzō Uchimura, guiding light of the 'non-church' movement. They all were diligent students of the Bible.

I have listed these Christian writers chronologically. But an additional comment is needed. All of them in their youth had confessed their Christian faith and most had entered the Church. Yet, as writers, their literary efforts never glorified the Gospel. After they achieved literary stature they seemed to abandon their faith and the Church.

Why did this happen ? One of the reasons for their apostasy is that they possessed no firm Christological conviction based on the faith that Jesus Christ was their personal Saviour. During the romantic period writers accepted Christianity as an expression of the romantic spirit. The *Shirakaba* school dealt with Christianity as an ethic and an ideal.

In the contemporary literary world we find many Christian writers. Take for instance Rinzō Shiina and Shinsaku Endō. The former is Protestant and the latter is Roman Catholic. In contrast to the writers of the Meiji and Taishō eras, these men have studied the Bible and have experienced the cross. They confess Jesus as their Saviour. In other words, they are active churchmen, while their predecessors left the Church.

These two writers are the hope of the Japanese literary world today. Both are widely read. Shiina's 'Beautiful Woman' received an award from the Minister of Education and Endō's 'Sea and Poison' was praised as one of the superior literary works of 1957. In the field of children's literature, 'A Flute of Kotan' by Nobuo Ishimori, a Protestant, has been styled the finest work for children to be written since the Pacific War. Saburō Shiroyama, another Protestant, in 1957 won the prized Akutagawa Award, the highest literary honour in Japan.

By now it is clear that Protestant writers are exceedingly active in this country today. Contemporary Japanese writers realize that naturalistic literature can give them no adequate grasp of human existence. They also have learned that Christian writers in these circumstances are gaining light from the Bible and thus are able to answer the hopes of men.

At this time of rapid literary transition we must not neglect two other writers : Tyunosuke Akutagawa and Osamu Dazai. Both of these famous men were earnest students of the Bible. Akutagawa committed suicide in the

early dawn on July 24, 1927. Although most well known in the West for the film 'Rashomon' based on one of his novels, his last work, entitled 'The Men of the West', was really a book on Christology. He left a Bible beside his deathbed.

The man who picked up that Bible was Osamu Dazai. He not only inherited Akutagawa's Bible, he also carries on the same probing of the human ego, the same concern with the problem of sin.

Neither of these men went so far as to accept Christ as their Lord. Nor should we think that their social lives were Christian. Nevertheless, without these two it is impossible to understand Christian writers like Rinzo Shiina and Shusaku Endō, who are still active.

The central issue confronting modern Japanese writers is the problem of sin. The Buddhist writer, Fumio Niwa, has been working hard on this problem. But I can say with conviction that the problem of sin in the field of literature will never be solved apart from the truth of the Gospel. The reason that Endō's 'Sea and Poison' was accorded to be the best work of 1957 was that he had daringly attempted to solve this sin problem from the Christian standpoint.

After giving consideration to these things, I have come to see great hope for the relation of Japanese literature to the Bible in this coming second Protestant century. Furthermore, I can say that there will never exist in Japanese literature a right realization of Biblical truth unless we stand firmly within the life of the Church, living with Jesus Christ.

Understood in this sense, if theology is rightly called the theology of the Church, then literature written by a Christian should be such that it will be called literature of the Church. Working within the Church, writers will bring to fruition creative, noble literary works.

Personally, as a Christian, my desire as an active literary critic is to labour for the ideal of Christian literature in the coming generation.

(The above is the text of an address delivered at the Bible Society Leaders' Conference, Tokyo, Japan, May 1st, 1959.)

Korean Suspense

O. Béguin

ONLY A WEEK SPENT IN SEOUL and surroundings must inevitably leave the visitor with merely a very sketchy idea of the situation in Korea. His first reaction is naturally to compare with what he has just seen in Japan. But it is soon evident that Korea has to be judged by its own standards and on its own merit. Korea has had a tragic fate in history. After a period of radiant cultural blossoming some six or eight centuries ago, of which the visitor can still enjoy many traces, the country, cut off from the rest of the world by its two powerful neighbours, China and Japan, retired slowly within itself. Instead of being able to benefit during the last century from the increasing contacts the West was establishing with the Far East, Korea became the prey of Japan's rising power and under Japanese occupation remained cut off from the life-giving currents which were slowly transforming the structure and the evolution of the two giants of the Far East. Fifteen years of self-rule, in a country politically divided, interrupted by a war, have not been enough for the Republic of Korea to catch up with the industrial and economic development of Japan or of a province like Manchuria.

Yet western civilisation is also extending its influence in Korea, slowly changing many of its features. The majority of women and many men still wear the traditional Korean dress—but the ideal of wealth, as I saw it in an "all-Korean" film, takes all its features from the West: apart from a few scenes in a Korean styled summer house, all the rest could have taken place in Californian villas, offices and fashion workshops. Some of Seoul's market places remind one very much of the Arab or Indian bazaar in the Near East, but how unexpected to hear there, above all the other noises, the air of one of Bach's Brandenburg Concertos relayed at full strength over a loudspeaker ! Even if the traditional way of life of its people, held together by the strong bonds of Confucian puritanism, has been relatively well maintained, sheltered as it was by the political isolation of the country, Korea nevertheless has now become too heavily subjected to the encroachments of western culture. The position of women is slowly changing ; about one third of the professional working women, I was told, are married. And relations between the youth of both sexes increasingly follow the western pattern. Art is developing to a large extent along western lines.

But the dominant impression I brought back from Korea was not so much that of its westernisation nor that of its people's misery (though the vision of the miserable shacks in which North Korean refugees are piled up, or that of the rows of street sellers squatting beside their trays filled with [stolen?] American razor blade packets, toothpaste, handkerchiefs or shoelaces, will long remain before my eyes); what impressed me most was that general feeling of insecurity before the uncertainties of the future. People live as if under a cloud of apprehension, continually nurtured by official warnings and protestations against what appears, from Seoul, to be war preparation in North Korea. The perpetual pendulum between apparent aggressive declarations and apparent defensive measures maintains the whole population in a state of tension and puts a brake

on individual initiative towards restoring a measure of economic stability and wealth. Money is short, food prices fluctuate considerably, speculation destroys confidence. There is no way of assessing objectively the real strength of the potentially opposing parties in a future electoral conflict. No doubt plans are being elaborated, associations tested, combinations envisaged in secret, for the day the President relinquishes his power. But for the man in the street, that day remains a large question mark, equalling in size the one he puts over the armistice line in the North.

With this anxiety one notices also a sour note of frustration. V-day could have been a great turning point : the Japanese were out ; the Chinese were friendly brothers-in-arms ; Korea, independent, was beginning at last to forge her own future, with America's help. Today, China has turned communist and nearly overrun the country ; Japan avoids taking too definite an anti-communist line and quarrels about the fate of the Korean refugees in Japan flare up and poison relations ; America pays and pays : but most of the money is spent on military defence and economic hardships remain great. The man in the street is sore and dissatisfied.

Bible Society work under such circumstances is difficult. It needs all the ingenuity of Mr. Young Bin Im and the fidelity of his staff to keep the machinery in working order and to get the books circulated. The Korean churches are traditionally Bible-loving churches. But unfortunately, as is well known, amidst the tensions and uncertainties of the present period, deep and tragic divisions are splitting up the body of Christ. This is an aggravating circumstance for the work of the Bible Society, which has to remain all things to all men. At the same time, because the Bible is so important to all of them, so central in their life and history, the Bible Society enjoys the affection and respect of all of them, and remains a most valuable rallying point for all Christian forces.

Scripture circulation through the churches, however, remains relatively low. A somewhat larger quantity goes through commissioned bookshops, of which there are some 220 (out of a total of 1,450 bookshops in the Republic of Korea). But the bulk of the distribution is due to the work of colporteurs (over 80%).

There are three categories of colporteurs. Some are employed as salesmen by wholesale book shops. A good portion of their sales goes to the churches, the latter circulating most of the Bibles and New Testaments.

Then the Bible Society has its own full-time colporteurs. These almost exclusively sell Portions. Owing to transport difficulties and shortage of cash in rural areas, the appointment of full-time colporteurs could not be properly developed. However, a summer course organised in 1958 with 25 potential candidates yielded five new workers for the Bible Society. Another similar move was being planned for the summer of 1959. This group of colporteurs was responsible for about two-fifths of the Society's circulation of Gospel Portions in 1958.

Finally, the Society is also in contact with a large group of auxiliary (voluntary) colporteurs, numbering over 130, who, on a part-time basis, are also engaged in the distribution of Scripture Portions. A number of students also belong to this category, spending their holidays in selling Scriptures and thus earning some money for their college fees. To all these voluntary colporteurs

a special allowance and an increased discount are granted as an incentive when they have circulated more than 2,500 copies in a single month. About a quarter of the Portions circulated during one year are distributed by the Korean Bible Society auxiliary colporteurs.

In these ways the K.B.S., although serving a population less than a quarter of that of Japan, or a twelfth of that of India, distributed in 1958 almost half as many Scriptures as were sold in Japan and achieved a circulation figure equal to about two-thirds of that of India.

Yet the leaders of the Korean Bible Society are not satisfied with that result. They would like to find ways and means by which they could at least treble, if possible quintuple, their present team of 7 full-time colporteurs. For the Board of the Society feel that precisely in these times of uncertainty and anxiety, the comforting message of the Gospel should be given the widest possible distribution. Now, they feel, is the time for action. It is with that concern in mind that, running against the general economic trend, the Korean Bible Society recently decided to reduce the selling price of several missionary editions of the Scriptures.

But the great concern of the leaders of the Korean Bible Society today is that the revison of the present Hankul text, that is, of the text published in the colloquial Korean phonetic system of writing. (This was introduced just over 500 years ago by the Korean King Se Chong, but first Chinese educated scholars, then Japanese, never allowed it to be used in literary and official documents. It remained in use by women and for children's literature. It always stood as a form of Korean self-assertion in the face of foreign domination and in this way has also now become the official language of both sections of Korea.) The present Hankul text still contains, I understand, a good number of Chinese characters and Chinese expressions and does not sound sufficiently Korean. The Korean Bible Society Board decided last summer to proceed with the preparation of a revision, and steps are now being contemplated by supporting societies whereby the necessary means could be put at the disposal of the Korean Bible Society in order to help them in that enterprise. The aim in Korea is to have the revision ready by 1967 for the 60th anniversary of the first Korean New Testament. Such a revision, it is expected, would greatly help towards an increase in Scripture distribution and a better use of the Bible by individual Christians and in the churches. A friend I met there told me that he preferred to read Job in English rather than in his Korean Bible, since the text of the latter is much more difficult to understand. Even Isaiah in its present translation, he added, is hardly understandable for the majority of Korean readers !

The problem of local support for the work of the Society is as acute in Korea as it is in Japan and presents many similarities. Hardly one tenth of the churches and congregations in the Republic of Korea are contributing by collections to the work of the Bible Society. Evidently the Korean Bible Society cannot and does not expect large amounts of money when the churches themselves are faced with overwhelming financial problems and when so many parishes and congregations consist largely of economically weak refugees and of residents who have lost almost everything during the war. Yet a Bible Society does not only live from the gifts it receives. It also needs this live contact with the churches which manifests itself in intercession, in collaboration, in distribution campaigns and in the lively consciousness among pastors and church leaders of the significance of Bible Society work for the whole life of the Church.

An effort to break the wall of ignorance and indifference has been made. Pastors and youth leaders have been invited to one-day conferences. Youth work has been started with remarkable success (see also BULLETIN No. 39, p. 145-6). The Society's magazine has been widely circulated over the past few years. A committee for the study on The Place and Use of the Bible in the Life of the Churches is also about to be set up. All these efforts are expected to result in the strengthening of contacts between churches and Bible Society, in this way rendering the circulation of the Scripture, its reading, its study, its use, more effective than it can be now.

A strongly established Bible Society in Korea is a must. On the one hand people need the encouragement and dynamic of the Word of God in their present plight. On the other hand, there is a great task and responsibility lying ahead for the day of the reunification of Korea. How can true unity be found again except in the Lord to whom the Scriptures witness ? The task of the Korean Bible Society is much greater than one might superficially surmise. Eight days in Seoul have not allowed me to understand deeply all the implications of this. But they have been enough to make me better aware of the far-reaching implication of the work of the Korean Bible Society and of their need to be able to count on the faithful prayer and support of the other members of our fellowship.

Korea is a somewhat forlorn place. It is one of the few areas of "free Asia" where American tourists are hardly to be seen. This small fact is sufficient indication of the isolation in which almost anything that is Korean stands. It is also in a sense a gauge of the amount of sympathy and fellowship which our friends of the Korean Bible Society need and which they may rightly expect from all of us.

Hong Kong Joint Agency

J. T. Watson

GLANCING OVER THE COURSE of Bible Society history in China during the last 150 years, one is left with the impression that the situation of Bible Society work there to-day has many features similar to those which it had in the early decades of the 19th century. Dr. Morrision, the pioneer missionary to China, was halted at Canton, the main door into China, in 1807 and consequently was compelled to concentrate all his energies on the translation of the Bible into Chinese and on the production of literature for those Chinese with whom he could come into contact, the Chinese living outside China. It is not without significance that he established his base on the Portuguese island of Macao (where he lies buried) and sent off his lieutenant, Dr. Milne, to locate a more convenient centre where Scriptures could be printed and where men could be trained for the work of evangelising the mainland. Milne chose the Malay Peninsular and set up his press at Malaca.

Morrison's faith in the future of the work was abundantly justified, although like Moses he himself was not permitted to enter the promised land. (He did, however, visit Peking with Lord Amherst in 1816). A depot to supply the European population of the island with the Scriptures was opened in Hong Kong in 1844, ten years after his death, and a Committee was formed here eleven years later. In 1864 following the ending of the second China War the first permanent

Bible Society Secretary for China was appointed and a certain Mr. Wylie took up his work. He quickly gathered around him a number of colporteurs and the circulation of the Scriptures went bravely forward. Strategic centres for the effective control of the work were found, and by 1897 (only ninety years after the arrival of Morrison at Canton) it was reported that 6,500,000 copies of the Scriptures had been printed and circulated.

In 1929 the China Bible House was established and it began to look as if a new day had dawned for the Christian Church in China ; but alas ! wars and rumours of wars succeeded one another and little by little the work all but came to a standstill. Our only effective contact today with China is at Hong Kong where the Joint Agency of the American, the British and the Scottish Societies, dating from 1950, is a reminder of the great work done by these three Societies on the mainland over the years.

The present Hong Kong Joint Agency, which in a sense is an extension of the China Bible House, has a three-fold task to perform : first it seeks to provide the teeming population of the Crown Colony, the adjacent territories and the neighbouring island of Formosa—for the Agency comprises both territories—with copies of the Scriptures. This is no small task today. In the past, of course, when the Bible Societies were established on the mainland, this particular side of the work was entrusted to certain Christian bookshops which we were glad to regard as our special distribution agents. They did this service for us and so helped forward the common work.

But the changing political situation on the mainland resulted in two important consequences for the work of the Bible Society in Hong Kong. On the one hand it led the Bible Societies, when they withdrew from the mainland, to concentrate their energies on a smaller area and the Agency felt compelled to take a direct hand and to enter vigorously into the work of Scripture distribution, both in Hong Kong and in Formosa. On the other hand changes in the territory of the Agency itself made it imperative for the Societies to enter more fully into the field of Scripture distribution in Hong Kong and Formosa. In both areas the creation of the People's Republic on the mainland led to an extraordinary influx of immigrants and refugees (it is estimated that there are at present over 1 million refugees in Hong Kong alone, out of a total population of a little over 3 million). The old arrangement allowing distribution to be done by one or two Christian bookshops might have been perfectly satisfactory in the "good old days" when the Colony numbered fewer than a million people, but the influx of nearly three times as many people as this altered the situation completely. Something had to be done to meet the needs of the refugees pouring into the country.

Thus the Bible Societies opened their own retail store and depot in Hong Kong in 1955, and its sales immediately showed the wisdom of the steps taken. Moreover, Scriptures are now stored in about 30 retail bookshops in Hong Kong and Kowloon, and scores of thousands of Scriptures are channelled through the refugee organisations and the local churches.

In Formosa, intensive Scripture distribution has been developed among the hill tribes, in whose languages several translations are now progressing, as well as among the Chinese population of the island (both the long-standing residents and the recent immigrants). There are now eight colporteurs at work there and Scripture distribution campaigns by voluntary colporteurs are also encouraged. Recently a retail depot has also been opened by the Bible Society.

The second task of the Hong Kong Agency is to be the production centre for Chinese and certain other Scriptures used throughout East and South East Asia. Hong Kong is fortunate in having in its midst one or two excellent presses quite capable of undertaking this work. Glancing through the Annual Reports of the Agency for the last nine years one notices that Scriptures produced here have been sent to as many as ten, perhaps more, neighbouring countries. During the past seven years the total of Scriptures issued in Hong Kong increased from 200,000 to 700,000 annually. Special editions of Scriptures have been produced for the Gideons, Orient Crusades, Pocket Testament League and even for specific evangelistic campaigns on the part of one or two denominations. Work is also done for other South East Asian countries in such languages as Thai, Laotian, Vietnamese and Hwa Lisu. Hong Kong is thus doing today what Morrison dreamed that his station at Malacca would do 150 years ago, namely minister to that great body of Chinese living outside China. It is a task of the greatest possible usefulness.

And thirdly, the Hong Kong Agency keeps alive for us all the burning desire we have to see the great Chinese nation won for Christ. It is not without significance that missionaries of the Cross were carrying the Gospel to China at the very time that the Christian message was also being preached in Northumbria here in Britain by St. Aidan. The work done by the early Nestorian missionaries unhappily was undone and the light of the Gospel went out on the China mainland. But it was rekindled in later centuries until today the Church is established in that great land, small numerically maybe, but alive ; and outside the mainland we in turn wait and watch with our brethren for the coming of the Lord. Perhaps the greatest service the Hong Kong Joint Agency could render the Bible cause today would be to rally us all to remember in constant intercessory prayer our brethren and fellow-believers in China. May it not be true for Bible Societies as for the Christian Church in general, the first and greatest *work* is prayer? To turn the familiar phrase round, Orare est Laborare.

News From All The World

Argentina

News has been received of a campaign of Scripture distribution carried out by Roman Catholics in Tucuman. The city walls were covered with posters bearing slogans, such as "It is unworthy of a Christian to read all kinds of books and not read the Gospel". A car with loudspeakers went through the streets announcing special meetings, and a float carried two little girls dressed as angels bearing two texts: 'Lord, to whom shall we go? Thou hast the words of eternal life' and 'I am the way, the truth and the life'. Jesuit priests from the metropolitan seminary conducted conferences for students, using the topics, "The Bible and History", and "The Bible and Science". There were radio programmes, public meetings in a theatre, and an exhibition of religious pictures and Roman Catholic Bibles in the municipal building. Among the literature offered to the people in door-to-door visitation was a book entitled "Protestantism in the Light of the Bible".

Austria

Mr. K. Uhl, Director of the B.F.B.S. Agency in Vienna, and Secretary of the Austrian Bible Committee, reported at the annual meeting of the latter last September that he had good hope that the sum raised in Austria

for the production in London of a New Testament in Ilamba would be sufficient to cover the cost. Plans are now being worked out by which funds are to be raised in 1960 for the production of three Gospels, one for Africa, one for Latin America and one for Asia. The New Testament in Ilamba was the first project undertaken by the Bible Society in Austria for the mission field.

*

Mr. Uhl again set out last autumn on an extensive deputation tour among the Protestant churches of all denominations in Austria. During a period of six weeks one hundred meetings were addressed, some with film shows, some undertaken as teamwork with the help of local colporteurs. A good proportion of the meetings took place in state schools where children, often for the first time, had the opportunity to hear about the Bible and about the translation and distribution of the Word of God. Mr. Uhl is continuing his tour all through this winter.

*

Bible Sunday was celebrated for the first time last year in Graz with a special programme. Meetings were also held in Vienna as usual. Attendance in both places was most encouraging and the collection in Vienna was the largest ever, amounting to nearly 3,000 Austrian shillings (£41.13.4).

*

The U.B.S. Study Secretary visited Austria in October to follow up reports he had received from about a score of local congregations on Bible use. These congregations had received questionnaires and answered them with factual information. A visit to the congregation then gave an opportunity to discuss with the minister and with the congregation the extent and method of Bible use. Congregations entered readily into conversation and frankly admitted the almost total lack of use. The Bible is read in country areas only in the winter; there is no remnant of the once universal habit of family prayers among Protestants; Bible study groups are rare, almost entirely made up of women and taught rather than encouraged to discuss; there is little evidence of confidence in the Bible to speak to modern life. One may sum up briefly by saying that among Protestants in Austria, the Bible is honoured, but not read. It is the minister's book. The exceptions to this depressing picture are the groups formed, mostly in Carinthia, from pietistic movements. The influence of the Methodist Church upon the State Protestant Church in certain areas has had the same effect. The Study Secretary was also able to attend conferences of ministers during his visit and discuss his concern for fruitful Bible study.

Belgium

A group of Roman Catholics have begun Scripture distribution by means of door to door colportage, carried out by volunteers and with the help of a loud-speaker on a car. This activity is directed towards areas in which Protestants are very active, in the region of Flanders. In Walloon another Catholic group sends free Gospels by post and solicits gifts for this work.

*

The *Belgian Bible Society* is at the moment studying more suitable methods of colportage. It has been found in house-to-house visitation that the offering of a gift: the Gospel, meets with good success. This offer leads to fruitful conversations which often result in the sale of a New Testament or Bible.

The Council of the Belgian Bible Society plans to offer to future Belgian pastors the possibility of a period of six months work-training as colporteurs. This experience would enable future pastors to discover the possi-

bilities offered by colportage for contacts with the people and for distribution of the Gospel.

Brazil

October, 1959, will go down in the history of the *Bible Society of Brazil* for two reasons:

First, the Society received extensive publicity when its General Secretary, the Rev. E. G. Alves, was interviewed about Bible work in an evening TV programme in the most popular TV network. Appearing on the same programme was the Assistant Archbishop of Rio de Janeiro, one of the most important Roman Catholic figures in Brazil to-day. Mr. Alves took advantage of the occasion to dedicate some copies of the new version of the Portuguese Bible, as published by the Bible Society of Brazil, to those conducting the programme, one of whom was the deputy in Sao Paulo State who topped the list in the last election.

The second memorable feature was the visit paid by Mr. Alves and the Rev. Dr. J. Bertolazzo Stella, Honorary Director of the Bible Society of Brazil and one of the members of the Revision Committee of the Portuguese Bible, to the Cardinal Archbishop of Sao Paulo, Don Carlos Carmelo de Vasconcelos Motta, who was presented with two specially bound copies of the newly revised text as printed in Brazil, one for the Cardinal himself, the other to be forwarded to Rome for presentation to Pope John XXIII for the Vatican Library. The arrangements were made by Mons. Laurini of the Catholic Seminary in Ipiranga and Director of the Catholic Bible Centre in Sao Paulo.

The event created great interest among the Evangelicals as well as Catholics and the first edition of the newspaper which carried the story was sold out in three hours.

Burma

Following the U.B.S. Regional Conference in Singapore, with its emphasis on the importance of increasing Scripture circulation, the Burma Agency of the B.F.B.S. has made an approach to all members of the Burma Christian Council asking church leaders to look for suitable candidates for appointment and training as colporteurs. already a first candidate has been accepted and is undergoing the necessary training at Insein Seminary.

Ceylon

The Rev. S. J. de S. Weerasinghe reports that 1959 Scripture circulation in Ceylon was in advance of the previous year's. Contributions have also exceeded the target set for the year and reached the record figure of Rs.51,000 (over £4,000).

Congo

Scripture circulation in 1959 in Congo has considerably increased over that of the previous year. It amounted to nearly 240,000 copies (1958: 148,750), being composed of: Bibles 42,600 (30,400), New Testaments 73,900 (65,000), Portions 123,300 (53,400). Plans for 1960 include the distribution in many languages of 300,000 Portions, a third of which are being printed in Leopoldville. It is the first time that such a large quantity of Scriptures will be printed in one year in Congo.

England

Dr. G. Fisher, the Archbishop of Canterbury, and Mrs. Fisher paid a visit to Bible House on September 21st. They were presented with the millionth copy of the Jubilee Bible. In both 1958 and 1959 about 150,000 copies of that edition were sold, at a reduced price, to school authorities of England and Wales.

Replying to the presentation, which had been made by Mr. A. S. Clark,

Chairman of the *British and Foreign Bible Society's* General Committee, the Archbishop stressed the converting power and influence of the Scriptures which were not dependent upon comment or explanation, and which were in fact more effective than the best of sermons.

*

The B.F.B.S. Translation Department, reporting last October on its preceding six months' work, announced new publications in 13 languages, one first Bible (Lushai-Assam), two first New Testaments (Gangte-Burma; Quechua-Ayacucho-Peru, the latter in conjunction with the American Bible Society) and two first productions in Dusun (Borneo) and Riang (India). The others were either additional books or revisions. Altogether 319 languages are at present on the working files of the department, not including four specific projects in which the department is also engaged: the Greek/English Diglot, the Old Latin Bible, the Historical catalogue and a basic standard subject index. Manuscripts in forty languages (new translations as well as revisions or additional books) are expected within the next six months or so.

*

The B.F.B.S. annual Laymen's Conference, attended by eighty visitors, was held at Eastbourne at the end of October on the theme: The Bible and world mission. Sir Arthur Dixon, chairman of one of the B.F.B.S. subcommittees, was in the chair. Besides staff members reporting on the work in various areas of the world, the Rev. Dr. E. A. Payne, General Secretary of the Baptist Union, gave two main addresses on: The Bible and missionary motive. To some extent the theme of the Conference had been dictated by the forthcoming 50th anniversary of the Edinburgh Conference in which the Bible Society also played an important part. It is interesting to recall that the Edinburgh follow-up committee meetings were held in Bible House.

*

More than 35 young visitors from Germany, Holland, Austria, France and Sweden took part in the summer house parties (Bible holiday camps) organised by the B.F.B.S. Youth and Education Department. Some 200 people in all attended the camps. This year's theme was Buried Treasure. It was dealt with in three ways: Bible studies, talks on the Hebrew and Greek origins of the Bible and on how the treasures of the Word are being taken by the Bible Societies into all the world.

*

Soon after the formation of the B.F.B.S. in 1804, a number of Auxiliaries in town and country came into existence spontaneously. At the present time many of these Auxiliaries are celebrating their 150th anniversary. Birmingham and Reading led the way last year, and this year it is the turn of Nottingham, Newcastle-on-Tyne, Leeds and a number of Auxiliaries in Devon. During the next few years there will be a spate of such celebrations.

These anniversaries are occasions for special efforts in the district, and a simple but effective pattern seems to have been evolved. There are special meetings and services, such as that arranged in Hull in September. After a civic reception in the Guildhall, Dr. Martin Niemöller spoke to a congregation of over 1,600 in the Queen's Hall. Exhibitions and window displays are frequently arranged, and of course there is good publicity in the local papers. In addition, each Auxiliary takes on a special project, over and above its normal giving. It may be to pay for a new Bible van in a B.F.B.S. Agency, or to pay for an edition of a Gospel or New Testament in a particular language.

Scripture distribution in South-East Asia

I. KOREA

1

3

2

4

1. Cases of Scriptures being taken from the dock to the warehouse.

2. Cases are then transported from the warehouse to the Bible House in Seoul.

3. The Scriptures being packed into smaller boxes for colporteurs to take on their bicycles.

4. Others are taken to remoter areas by Bible van—often over rough and flooded roads, as shown here.

(*below*) The Bible van attracts enquirers at a village in a remote mountainous area.

The pictures in this supplement, supplie are samples from the U.B.S. photographic lib the U.B.S. by Bible Societies, for use in th particular specifications may be obtained from

Bible Society secretaries are reminded good, up-to-date photos illustrating the vario size is about 9 × 12 cm (glossy prints).

6. Young people are among the purchasers. Scriptures, including the illustrated magazin Gospels.

7. A colporteur with his bicycle laden with Scriptures, calls on a family.

8. Young and old are interested in the colporteur's visi

9. One young man received a copy of the Scriptures in exchange for birch brooms.

10. This schoolboy brought a length of rope in payment for Scriptures.

ieties of Korea and Japan,
ts may be borrowed from
ork. Prints according to
erned.

ffice is in constant need of
r work. The most useful

A session at one of the colporteurs' retreats, which the Japan Bible Society arranges periodically.

12. A colporteur visits the family of a coal miner in Hokkaido.

II. JAPAN

14. A worker in the fields in Kochi Prefecture is sought out by the colporteur.

Gospel portions being distributed to a farmer's wife in Okinawa.

16. In spite of the busy harvest time, farmers buy Gospels outskirts of Morioka city.

15. Gospels being distributed on the seashore in Akita Pref

17. A colporteur has the opportunity to talk about the Bible with miners in Hokkaido.

18. A woman stops her work in the field to look at the Gospel offered by the colporteur.

19. The Bible van of the Japan Bible Society was soon on the scene following the recent flood disaster. The picture shows relief goods and Gospel Portions being unloaded on the edge of one of the flooded districts.

Supplement to U.B.S. Bulletin No. 41, *January*, 1960.

In these ways interest in the big, local occasion is combined with increased support of the missionary task of the B.F.B.S.

*

1961 will mark the inauguration of a nation-wide Bible campaign for a three-year period. The occasion of the campaign is the 350th Anniversary of the Authorised Version, and the publishing of the new translation of the New Testament. Besides celebration meetings in the larger centres, it is hoped to hold Bible Weeks in different parts of the country to deepen understanding of the Bible. The campaign will be under the joint auspices of the British Council of Churches and the British and Foreign Bible Society.

*

At its monthly meetings in Bible House the B.F.B.S. London Youth Group's speakers for the 1959/60 session are Christian Members of Parliament, speaking on the theme of Biblical faith and political action. The addresses are followed by Bible study on the relationship of Church and State.

During the winter season the provincial Youth Groups of the B.F.B.S. are undertaking projects on Bible Society work in Africa, India, South America and South-East Asia. Having prepared special maps and background talks, with accompanying visual aids and a film or film-strip, teams composed of Youth Group members visit Youth Fellowships and Bible Society meetings to give evening programmes with titles such as "Accent on Africa", "Invitation to India", etc.

Formosa

Scripture circulation which had increased from 60,000 in 1956 to 218,000 in 1958 is continuing to grow in Formosa, though at a less rapid pace. For the first eleven months of 1959, circulation had already exceeded that of 1958.

A considerable proportion of the circulation has been due to the work of students. In July 1959 nine students of the Tainan Theological College distributed over 37,350 Gospel Portions during their summer vacation. Another group from the Tuichung Chungtai Bible College sold more than 18,500 copies last March.

Besides these students, there are also about 20 devoted friends of the Society who, during the last three years have sold nearly 18,000 copies of the Scriptures.

*

Local support has also made great progress since the Formosa Sub Agency was organised in 1956 under the secretaryship of the Rev. P. T. Lai. In the last three years a total of £2,000 was received from individuals and churches, and 328 churches participated in the celebrations of Bible Sunday in 1958 as against 303 in 1957 and 104 in 1956, the contributions having also increased proportionately.

France

The second part of the Old Testament in the new French translation has been published under the editorship of Professor E. Dhorme in the series the "Bibliothèque de la Pléiade", a collection of classics issued by one of the best known commercial publishing firms in Paris. The first volume, which appeared at the end of 1956 (cf. *Bulletin* No. 30, p. 70) was mainly the result of the work of Professor Dhorme; the present book contains more sections translated by other Old Testament scholars. Abundant notes of a non-exegetical nature elucidate the text in matters of history, geography, ethnography, grammar and syntax, vocabulary, literature, etc. Professor Dhorme also wrote a 160 page introduction to the various sections of this second part which contains the prophetical and the poetical books of the Old Testament and the deutero canonical books.

Work on the New Testament has been started for the same edition by a team of translators under the leadership of Professor O. Cullmann.

*

In order to provide a better means of co-ordinating Bible Society work in France, a new organisation has been created jointly by the Alliance Biblique Française and the B.F.B.S. Agency in Paris, under the title the *French Bible Society* Ltd. (Société biblique française—société à responsabilité limitée.) All Bible Society commercial operations have been dealt with since November last by the new body on behalf of the two sponsoring organisations.

Germany

"Sie fingen an, fröhlich zu sein" ("They began to be merry") is the title of a new edition of Luke's Gospel published by the Committee for Bible-mission in Germany. A new translation, prepared by a group of theologians working in Berlin and closely connected with the Berlin Bible Society, was used for that edition of 50,000 copies. A short glossary and a few photographs of the Holy Land are also included in this publication, which has been produced in the form of a paper back booklet, in collaboration with the Canstein Bible Society.

This edition came out in time for the celebration of the 5th anniversary of the Committee, whose work is supported to a large extent by contributions from abroad. A steady increase in local contributions was reported at the last annual meeting of the Committee and the income for the first nine months of the year exceeded the amount collected the previous year by 25%. German contributions represented about one-sixth of the total budget. They came from four main sources: gifts from individual friends, contributions by some of the German Bible Societies, collections received by the three Bible missionaries employed by the Committee and donations from churches—mainly Baptist. In the course of the five years, over 65,000 Bibles, nearly 80,000 New Testaments and nearly 325,000 Portions, a total of almost 470,000 copies of the Scriptures (all in German except for 10,000 in other languages) were circulated mainly amongst refugees in West Germany. All the distribution is done in collaboration with church and Y.M.C.A. bodies which are at work among refugees in the camps and elsewhere.

Following a decision taken during its fifth anniversary the Bible-mission Committee also published a special number of its quarterly Newsletter. Besides reports on the main work of the Committee and greetings from the supporting Societies, the various other fields of interest and activity of Bible-mission are covered by short articles: German speaking members of the Foreign Legion, German emigrants, foreign workers and students in Germany, Bible-mission in hospitals, work amongst the blind, the supply of audio-visual material on the Bible and its missionary use. Reference is also made in the report to the distribution of Scriptures among the soldiers of the new German army and among prisoners, and to the raising of funds for the supply of Scriptures to refugees in the Near East (cf *Bulletin* No. 40, p. 195). No further new fields of activity are suggested for Bible-mission at present, as in none of the present ones has the organisation already exhausted the possibilities of expansion and development. However, closer co-operation has been established in recent months between the Committee for Bible-mission and the Committee responsible for the preparation of the annual Bible weeks held in most German congregations in the winter. Bible-mission has been asked to supply material for small Bible exhibitions to be set up in various churches.

Pastor R. Steiner, chairman of the Committee for Bible-mission, is at the

same time chairman of the Union of German Bible Societies and a member of the U.B.S. Standing Committee. The Executive Committee of Bible-mission consists of representatives of the German Bible Societies, of the Y.M.C.A. service to refugees, of the Free Churches and of the various diaconal and evangelistic federal organs of the Landeskirchen.

*

A trial volume of selected texts of the Old Testament in the new revision has been issued and circulated for comment to a limited number of persons connected with the Bible Societies and theological faculties, to leaders of churches and to various church organisations. The booklet contains I Samuel, Psalms 1-70, Isaiah 40-66.

*

The Y.M.C.A. of Württemberg recently decided to replace the certificates which it was customary to hand to group leaders and other workers by a copy of the New Testament in small size (*Stuttgart Bible Society* edition) to be presented during the course of a special ceremony. In this way the Y.M.C.A. leaders intend to give a permanent reminder to those who help them of the source from which they can draw guidance and strength for their work.

*

The Stuttgart Bible Society recently issued an illustrated edition of the Gospel of Mark in Palau (Micronesia) on behalf of the American Bible Society. This represents a further step in the already existing co-operation between the two Societies.

One of the most popular publications of the Stuttgart Bible Society has for many decades been their Youth and Family Bible which, besides giving the text of the New Testament almost complete, also included large extracts of the Old Testament. Thanks to the activity of the Berlin Bible Society, churches and Christian families which were cut off from their traditional source of supply now have access again to a similar publication. The Berlin Society issued last October a new shorter Bible (Bibel in Auswahl). The selection of passages and the brief introductions relating the texts to each other, have been prepared on the basis of the texts used by the churches in religious education. Within six weeks the 5,000 bound copies of the first printing were sold.

Plans are also now being worked out in Berlin, by arrangement with the Stuttgart Bible Society, its publisher, for the production for the D.D.R. of another Bible edition which is very much in demand—the whole Bible in the Menge translation. The necessary government authorisation has already been received.

Greece

As an experiment, the Bible Society Agency in Greece issued, on the occasion of Bible Sunday, its first publicity leaflet, printed in 10,000 copies. Nothing of this kind had been circulated previously. It describes the work of the Bible Societies throughout the world and in Greece in particular. Extracts from colporteurs' reports help to give an insight into the importance of circulating the Scriptures. The leaflet has been sent to all churches celebrating Bible Sunday and is widely circulated by the colporteurs. Another similar leaflet has also been produced containing a selection of verses quoted from the Scriptures as well as great men's sayings on the Bible and a list of Bible passages related to specific subjects. The same list is being printed on the jacket of one of the Bible editions of the Agency.

Hungary

On the traditional Bible Sunday of the Hungarian Lutheran Church, the 25th October, the sermons as well as the afternoon addresses, in all parts of

the country, dealt with the significance of the Holy Scriptures. The October 25th number of the "Evangélikus Elet", the Lutheran Church weekly, carried an editorial by Professor Dr. Gyula Groó, National Secretary of the *Hungarian Bible Council*, and an article by Pastor Gyula Tarjani, of Tokaj, on the well-known saying of Luther: "This is the book in which thou wilt find the swaddling clothes and manger in which Christ lieth".

The man of to-day, writes Pastor Tarjani, is taken aback by the obsolete cosmology of the Bible. Yet the poverty of the swaddling clothes does not lessen but rather enhances the glory of God's saving grace. For it is a witness to the condescension of God's love, to the depth of this condescension; God became man in Christ, and He now offers His Holy Word to us in the frail, human historic form, as we have it in our Bible. One must have faith to recognise our Saviour in the person of Jesus of Nazareth, and we must also have faith in order to hear the voice of God in the human voice of the Bible and to find the great treasure, Christ.

Professor Gyula Groó, who gave his inaugural address as Professor of Practical Theology last September, reports that Bible Sunday was also celebrated by many congregations of the Reformed Church and of the Free Churches. Background material for Bible study on Abraham's story was also circulated with a view to encouraging the holding of Bible weeks in the various churches. In spite of his new duties, Professor Groó has been able to speak to several churches in the provinces about Bible work in various parts of the world.

*

It is reported that 3,800 Bibles have been despatched by the Hungarian Bible Council to the Hungarian-speaking Church in Slovakia. Thanks to the large edition which was produced earlier in 1959, the previous temporary shortage of Bibles in Hungary has been overcome, at least for a time. Further printing of the usual text will still be needed, however, as the completion of the work on the new revision cannot be expected before a couple of years or so.

India

The *Bible Society of India and Ceylon* held the triennial assembly of its Central Council last September, under the chairmanship of Mr. J. S. S. Malelu. Special tributes were paid to Bishop C. K. Jacob, the Society's former President, and to Mr. P. Mahanty, its late General Secretary.

It was reported by the acting General Secretary, the Rev. W. Park Rankin, that the annual contributions raised locally by the Society had increased by 5% over the last three years, the amount thus collected representing about 27% of the yearly deficit.

Scriptures exist in 124 languages of India and Ceylon, in 25 of which the whole Bible has been produced and the whole New Testament in an additional 41. Translation work is being carried on in 32 languages, in three of which work has been started this year for the first time. Revision work is going on in a further seven languages. "It is reckoned", said Mr. Park Rankin, "that 98% of the people (of India) may obtain the Scriptures in their own languages. The other 2% involves about 7 million people, speaking many languages, and the task of giving them the Scriptures is engaging the attention of our Translations Secretary, the Rev. W. J. Culshaw".

Circulation has also been on the increase. The average annual distribution figure during the last three years amounted to nearly 1,200,000, against just over 860,000 during the previous triennium.

Some other interesting comparative figures were also produced for the meeting: the Society's membership, now numbering 17,350, nearly doubled during the past three years; the number of women's affiliated groups also nearly doubled (from 326 to 622).

It was also reported that the readership of the 15 vernacular newspapers in which the Gospel in serial form has been published reaches probably over 520,000. Twenty-five colporteurs are also working for the Society, of whom eleven only are full-time workers. Colportage sales, however, have remained relatively low owing to illiteracy: 80,000 copies for the triennium.

Interesting comparative statistics were compiled for the meeting of the B.S.I.C. Central Committee by Dr. S. P. Raju, a member of the Executive. The total circulation in India since Bible Society work started in 1804 amounted to some 70 million copies of the Scriptures, nearly 13 million of which were distributed during the last 14 years. For this last period, Bibles represented 4.8%, New Testaments 6.2%, Portions 89%. Bibles and Testaments accounted for only 3.4% and 4.6% respectively of the total circulation in the preceding 12 year period.

Looking at the future, Dr. Raju pointed out that at the present rate of distribution 55 years would be needed to supply every literate Indian (assuming that their number remained static and that all of the 25 million copies circulated during the last 25 years were still available) with only one Gospel. To supply one New Testament to every literate family of 5 persons 166 years would be needed and it would take 32 years if only 10% of the literate families of India were to be provided with only one copy of the whole Bible.

As a result of such considerations, the Executive of the B.S.I.C. is to contemplate ways by which an appreciable increase in production and circulation can be achieved. In this connection, Dr. Raju wrote:

"According to the people to be touched the plan must be in two sectors: the rural sector and the urban sector. The rural sector must receive a very large share of our attention, because the village is the key to India. A silent revolution is taking place in the 600,000 villages inhabited by over 300 million village people. Among them are 45 million literates and amidst them are interspersed one million literate village Christians who are to be trained to be the leaven or creative minorities in this most important transitional period of Indian history. 'The Bible to the Villages' must be one of our watchwords.

"In the urban sector there are 35 million literates who wield a large influence in shaping public opinion. I believe that these people have a secret conviction that the Bible can lead people to a source of power that can change men and transform society. To that extent they are afraid of the Bible and Christianity. They may be eager for the fruits of the religion of Christ but without the tree. To their nationalism the Bible is a foreign book.

"Research is necessary to find out how the Bible could be presented to such people as *a* book of religion that may provide spiritual ways of finding solutions to human problems. The Japan Bible Society Secretary, a Japanese himself, writes: 'The Bible is becoming a Book of the people. At least the attitude to the Bible as a foreign book is disappearing. The Bible has, moreover, been placed by the newspapers at the head of our classical literature'.

"Research at high level is urgently necessary to bring about a similar attitude in India. Again, in the matter of presentation of the Bible to the village literates, another type of approach is necessary. Research on methods of presentation of the Bible to the urban literates and rural literates must be considered a matter of immediate urgency in the national strategy of Bible circulation".

*

In another paper, a corollary to the one on circulation, Dr. Raju also called for an urgent and considerable increase in local support mobilising the "huge potential in the country for the support of the Bible Society". He went on to say:

"The Bible Society is a missionary movement for taking the Scriptures to the 80 million literates of the country and providing Bibles for every one of the one million Christian homes. As a *national* movement, we must accept increasing financial responsibility commensurate with our potential. As a national Bible Society our ultimate financial goal must be complete self-support. As an immediate goal, however, our financial policy must be to assume complete responsibility for production and distribution of Scriptures, accepting overseas support for administration, property, etc. In the present situation this involves local responsibility for Rs.500,000 (£37,500) and overseas support of Rs.600,000 (£45,000)".

To reach this goal, Dr. Raju is proposing a nine-year plan under six headings:

A. Goals:

1. Country-wide mobilisation of local support (by a progressive annual increase from Rs.250,000 to Rs.500,000).

2. Country-wide increase in membership (from 18,000 to 85,000 annual subscribers).

3. Country-wide increase in branches (from 77 to 250).

B. Methods:

1. Country-wide publicity.

2. Country-wide training of voluntary workers.

3. Country-wide organisation and planning.

Japan

Mr. T. Miyakoda, General Secretary of the *Japan Bible Society*, reported in October that the J.B.S. had replaced free, to people who asked for them, the Scriptures lost in the typhoon disaster in Nagoya. Over four hundred Bibles were thus circulated. In addition, the J.B.S. had supplied to other Christian organisations, at a considerable discount, 500 Bibles for schools and 15,000 Gospels of John which had been distributed along with relief supplies.

Mr. M. Tanabe, sales secretary of the J.B.S., visited all the bookshops in the area which had supplies of Scriptures. He reported that stocks were safe, though personnel and premises of bookshops had in some cases suffered from the storm. The J.B.S., through the agency of Mr. Tanabe, channelled relief goods to such individuals.

The Bible Society van, loaded with food and clothing and Scripture portions, was also one of the first to arrive on the scene in the devastated areas.

Colportage work was somewhat disturbed by the catastrophe though no physical loss or injuries were suffered. One of the teams had to be moved to another area.

At the November session of the Board of the J.B.S., Mr. Miyakoda reported that circulation during the last twelve months had exceeded the target of 1,900,000 Scriptures by

nearly 70,000. A greater degree of nationalisation in distribution methods would make it possible, stated the J.B.S. General Secretary, to increase that figure. The present circulation "is not large enough", he said, "to find satisfaction in this accomplishment". The present increase is almost completely due to growing sales of Bibles and Testaments. Particularly remarkable is the rise in whole Bibles (22,000 or nearly 30% more over the previous year).

Korea

The *Korean Bible Society* has been actively engaged in a building programme during the last few months. A new warehouse built on the outskirts of Seoul was inaugurated at the end of August. In October, work was started on the erection of a residence for the General Secretary.

*

Following an advertisement in Korean newspapers for candidates for colporteur work, the K.B.S. received 23 applications. Of these, fifteen were retained and took an examination—eleven passed successfully. Two are women; all are graduates of senior high schools and two are university graduates. They started their work, on probation, at the beginning of October.

*

Dr. E. A. Nida's "God's Word in man's language" has been translated into Korean by the Rev. Young Bin Im, General Secretary of the Korean Bible Society and published last autumn as a contribution to the celebration of the Jubilee of the Korean Bible.

The Jubilee ceremonies which are to take place in the first week of April, in addition to the service of commemoration, include an exhibition, a pageant and a special commemoration lecture. An essay competition has also been opened on the subject: The influence of the Bible on modern Korean culture.

Malaya

Two well attended Bible rallies were organised in September in Kuala Lumpur by the local Auxiliary, one in English, the other in Chinese. They included a pageant, a film and short addresses (cf p. 37 in this issue). Churches of various denominations took part, under the leadership of the Secretary Mr. G. Ward, in the preparation and contributed to the success of the events. As Mr. I. Morrison, the Bible Society Secretary for Malaya, puts it: "in rainy weather (and rainy weather usually keeps people at home in Malaya in the evening) a large hall was well packed on two successive evenings and the interest created on behalf of the Bible Society was quite out of the ordinary".

Apart from bringing the work of the Bible Societies to the attention of the Christian public, it is felt that these rallies play a most important part in getting the various churches of different language media to make a contribution to a cause in which they should all be vitally interested, that of spreading the knowledge of the Word of God in Malaya and South East Asia.

Mexico

The American Bible Society translation department held a translation workshop early in November under the direction of Dr. E. A. Nida and Dr. Wm. Wonderly. The conference was attended, in addition to A.B.S. staff members, by a number of translators related to the Wycliffe Bible Translators and to the New Tribes Mission. Several sessions were devoted to special instruction in methods and techniques of checking translations. The workshop was also intended as a means for providing background material and discussions for the preparation of the book on which Secretaries Nida and Wonderly are working, on the Science of Translating.

*

The closing session of the third class of "Promoters for the distribution and use of the Holy Scriptures" at the Penzotti Institute took place on October 29th. Three candidates received their graduation diplomas on that day: two from Brazil and one from Colombia. They have now gone back to their respective countries to work with the local Bible Society.

The ceremony was attended by many friends of the Institute.

*

Plans for the erection of a new Bible House in Mexico City are progressing satisfactorily. A site which is central and of easy access has already been acquired. A special building sub-committee is examining various projects submitted for the planning of the proposed building. The Agency's Consultative Committee is appealing to the Protestant constituency of the country for contributions towards the cost of the house. More spacious accommodation is a necessity if any extension of the work is to be made possible.

*

In the last issue of *The Bible in Mexico*, the Agency's quarterly, a study prepared by Dr. W. L. Wonderly shows that it would take more than 600 years, at the present rate of distribution, for every inhabitant of the Republic to receive a Bible or a New Testament. In the last 20 years, 877,000 Bibles and Testaments have been circulated, in a country with a population of 23 million. In the same period, 7¼ million Gospels were distributed. In addition Dr. Wonderly stresses the fact that although the percentage of annual increase in circulation of Bibles and Testaments is slightly higher than that of the population growth, in absolute figures that increase is considerably lower than that of the population. Therefore the number of those for whom no Bible or Testament will be available is increasing.

Netherlands

For the work of the *Netherlands Bible Society* it is of vital importance to receive the support of the whole Protestant part of the nation. Up till now Dutch Protestantism has not reached this mark yet by far. However, it is a cause of great gratitude and joy that the use of new means of promotion has enabled the N.B.S. to book some 6,200 new contributors, which means that by now about one-third of Dutch Protestants support the Society's work. This result was reached through a large membership campaign, started at the beginning of the year 1959, under the slogan '800 x 25', meaning that every one of the Society's 800 Auxiliaries—which are to be found in any place of some importance, and are organised independently—should enlist at least 25 new contributors. Up till now some 300 of them have reached this mark and many Auxiliaries are still expected to follow.

*

The problem of the distribution of the Bible in the Netherlands appears to be receiving the attention of the Press in an increasing degree. In the course of the last week of October full-length articles appeared in both "neutral" and in Christian newspapers, some of them even covering a full page. Thus 1,250,000 readers were confronted with the work of the N.B.S.

*

Great projects are afoot at present on the part of the churches in the Netherlands to stimulate the building of churches in new residential areas for which the financial co-operation of the whole of the Protestant part of the nation is sought. These campaigns are remarkably successful and millions of guilders have already become available for the construction of these churches. The N.B.S. took the initiative of offering a pulpit Bible for every newly-built Protestant church, irrespective of denomination.

At Hollandia (Neth. New Guinea) the N.B.S. has instituted its own Bible Depot. The Depot is regarded as a stepping stone towards increased possibilities of colportage work in that area.

*

On December 3rd, 1959, a Bible House was opened at Yaoundé, (French Cameroons). The secretary is the Rev. Y. Schaaf of the N.B.S. who left for the French Cameroons last August. From this centre the Bible Societies will be able to demonstrate that they are prepared to tackle energetically the needs of such areas.

*

KLM, the Royal Dutch Airlines, granted a free return flight to Edinburgh to Mrs. R. Exel, one of the winners of the Bible Illustration competition organised in relation to the U.B.S. Conference on Bible Illustration. Mrs. Exel had won the first prize in the "black and white" section for her illustration of the twenty-third Psalm.

Norway

The "youth translation" of the New Testament, on which work has been going on for 10 years, was published in July and by November 20,000 copies had been sold. As always with new translations, critical remarks from various points of view have appeared. Its reception generally speaking, however, has been rather enthusiastic. Above all, the translation of the epistles has been praised. Even adults find that for the first time the difficult passages of Paul have been made intelligible to them through the new translation.

The board of the No.B.S., after consultation with the British and Foreign Bible Society, agreed to assume responsibility for the production of the New Testament in Iraqw (Tanganyika) and of a transcription in Arabic script of the New Testament in Fulani.

Pakistan

A number of lay workers are taking an active part in the work of Scripture distribution in Pakistan. A group of them go out with the Bible Society van, having previously worked out their itinerary. They stop by the roadside and sing an hymn, whereupon people begin to gather. After the hymn there is a reading—one of the group reads from the Bible and gives a message. After the message, Gospel Portions and other Christian literature are distributed, and the group then move on to another stopping place.

Weekly Bible study and prayer meetings held in the Bible House in Lahore help to provide a training for these lay workers.

Scotland

The Exhibitions of Bible Illustrations set up in Edinburgh on the occasion of the U.B.S. Conference on Bible Illustration was also on show in Glasgow in October as part of the *National Bible Society of Scotland* Third Jubilee. Altogether between 5-6,000 people visited the Exhibition in the two cities.

*

The complete manuscript of the New Testament in the Murut language (Northern Borneo) has been handed over by the National Bible Society of Scotland to the printers in Edinburgh. This New Testament, when it is ready, will be the first real book the Murut people have ever had. Even without it the Murut Church has been growing rapidly, and some of its members have been going as missionaries to neighbouring tribes.

*

In spite of the almost complete absence of large donations, the N.B.S.S. Third Jubilee Fund, collected during the course of 1959 over and above ordinary subscriptions, amounted to over £11,000 or about one quarter of the Society's yearly

income from gifts and collections. One-fifth of the amount was contributed by Sunday School children.

Switzerland

In co-operation with the Sunday School Association, the Société Evangélique de Genève, one of the members of the *Swiss Bible Society*, recently organised a Bible Competition for children of the French-speaking churches. It was the first time that an experiment of this kind had been attempted in that area. An original feature of this competition was that the questions were aimed at drawing the attention of the children to the world-wide task of the Bible Societies rather than to specific Biblical passages. The questionnaires were handed to the children on Reformation Day, after a lesson in which the teachers had to stress the close relation of the Bible to the Reformation and the importance of the Bible Societies' work for the upholding of the true Reformation spirit.

The questions asked were the following:

Category A (up to 11 years)

1. Do you have a Bible at home? In what year was it printed?
2. How did it come into your or your parents' possession?
3. What is the name of the Reformer who translated the Bible into his own language?
4. What story in the Old Testament did you find the most striking, and why?
5. Which event in the life of Jesus seems to you the most important, and why?
6. Supposing a Bible, printed in Lausanne, has to be sent to a youth group in Tananarive. Describe, either by drawing or in writing, the means of transport that would have to be used.

Category B (over 11)

Questions 1 to 5 of category A, and in addition:

6. What was the first Bible that was printed? By whom was it printed and in which language?
7. Read question 6 under category A: describe the way that this Bible would go, either by drawing or in writing.
8. Write out Luke 2, 14 in at least three different languages.
9. You know what a peddlar (colporteur) is. There are also people who "peddle" the Bible. Why?
10. Imagine the conversation of a "colporteur" who is offering a Bible to someone who does not possess one and who has perhaps never seen one.

*

The Société Evangélique de Genève last autumn continued its experiments of collaboration with local churches in placing one of its two colporteurs working in the French part of Switzerland (cf. *Bulletin* 40, p. 197) at the disposal of one parish for a fortnight. As in other parts of Protestant Europe, the colporteur's task turns out to be mainly a ministry of drawing the attention of people detached from the church but who already possess a copy of the Scripture, to the importance of Bible reading and study. The following is an extract from Mr. Chanson's report:

"A good fortnight! It was like a film . . . . describing a world satisfied with itself, settling down with a more or less conventional pietistic attitude, apart, thank God, from a few exceptions, showing it to be thrown on its own resources, without help, without support, without shelter, in the midst of difficulties and daily struggles, at one moment in pain and suffering, at another in a state of ephemeral joy . . . .

"I knocked at 200 doors, 65 of which were opened at the first knock; I rang 365 times to have 129 other doors opened, that is to say an average

of three knocks for one opened—morning, afternoon and evening. Six doors remained closed. Of the 194 which were opened—or half-opened—I had: 81 conversations with Bible reading and prayer, 34 concluding with the sale of a Scripture; 44 conversations started with a "no thank you", some with certain interest, others with less; 69 brief "no thank you's".

"The actual sales I achieved were: 20 subscriptions to 'Pain quotidien' (Daily Bread) 1960; 22 'Pain quotidien' for fourth quarter 1959; 14 Bibles (three in Roman Catholic homes and seven for confirmation candidates); 2 New Testaments with Psalms; one packet (the four Gospels and Acts).

"Finally, 119 tracts with a coupon for a free copy of a Gospel were put in letter boxes of houses at which I had no personal contact".

The visit of the colporteur had been announced and commended in the monthly local news sheet and co-ordination with the churches was very satisfactory. It was the first time that colporteur had served with the Society. That first experiment was followed by a similar one in one of the new parishes of Geneva.

*

At its last board meeting, the Swiss Bible Society, following an offer and a suggestion made earlier by the British and Foreign Bible Society, agreed to proceed with the plans to co-operate with the B.F.B.S. in the Million Gospel Campaign for Africa, by assuming responsibility for producing the necessary Gospels in diglot form in two or three, at least, of the languages of Mozambique (Portuguese East Africa). In addition a grant of £100 was made towards the general cost of the campaign. The distribution of the books in Mozambique will be organised in collaboration with the Mozambique Christian Council and in relation with the B.F.B.S. Agency in Salisbury, which is the main supplier of Scriptures for Portuguese East Africa.

United States

The *American Bible Society* is promoting the first annual concerted reading of the Christmas Message, as it appears in the Gospels of St. Matthew and Luke. Members of the Bible Society have been asked to urge every family in their church and community to read together the Christmas story at a given hour on Christmas Eve, when families are normally together. The A.B.S. printed a special edition of 2,000,000 copies of the Christmas Message—1,250,000 copies in the King James Version and 750,000 copies in the Revised Standard Version. The booklet, entitled "On Earth Peace", with an attractive four-colour cover, has been so popular that it was necessary to place a new print order for an additional 250,000 copies in the King James Version.

The Christmas Message was also published in Spanish. Copies are being distributed by district offices of the Society in the United States where there is a large population of Spanish-speaking people.

*

"The Book for Everyone" is the theme that has been chosen by the American Bible Society for the 1960 Worldwide Bible Reading programme.

*

In April, 1960, the American Bible Society will have completed 125 years of its worldwide work for the blind. During this time the Society has circulated Scriptures for the sightless in 42 languages and systems and in each embossed system of reading as it came into use. One of the latest publications by the Society is a first-edition copy of the Book of Genesis in Spanish Braille. The complete New Testament in this language, consisting of seven volumes, has been available for some time, as well as other books of the Old Testament.

Twenty-five years ago the Bible Society broadened its service by providing Talking Book Records of the Bible for those who cannot read with their finger tips. The entire Bible requires 170 records, although many thousands of requests are received for single recordings.

In addition to English, the Bible Society now has under way a programme for producing the Bible records in many other languages.

Miss S. Ruth Barrett, Secretary of the Work for the Blind of the American Bible Society, was the recipient of the Migel Medal "For Outstanding Service to the Blind", presented to her recently at the headquarters of the American Foundation for the Blind in New York City. The medal was presented to Miss Barrett, on behalf of Dr. Helen Keller who was unable to attend, by Dr. Norman Vincent Peale.

*

The American Bible Society Translation Department reported last October that in the course of the year 46 translation projects had been brought to completion, and sent forward for publication. About ten of them had not come off the Press at the time of reporting. The projects included one Bible, and eight New Testaments.

*

The American Bible Society will furnish Bibles for the Protestant Church that is being erected in Squaw Valley, California, for the VIII Olympic Winter games to be held there next February. The Bibles will be in the languages of the competing nations.

Yugoslavia

A three-volume Roman Catholic Bible, printed in Yugoslavia and edited by the Catholic Bishop in Maribor, is available in that country. It is reported, by Lutheran readers, to be "of high scientific and literary value", finely printed and translated into current Slovenian.

United Bible Societies

The Study on the Place and Use of the Bible in the Living Situation of the Churches, which is being conducted by the U.B.S. Study Secretary, is guided by a Co-operating Committee, i.e. a committee composed of representatives appointed by the World Council of Churches, the International Missionary Council and the U.B.S. Last autumn the committee met in Geneva and heard a report of the progress of the study. It is now worldwide, and regional study secretaries have been appointed in certain regions: the Rev. Carl Larsen in the U.S.A., the Rev. Francis Vipond in Canada, the Rev. S. J. de S. Weerasinghe in Asia. The committee considered a plan for the writing of the first general book to be issued from the study. It appointed readers to assure the authenticity of the final product and mapped out a programme for the Study Secretary which would enable him to produce the book in time to be available at the Third Assembly of the W.C.C. due to be held in November, 1961, in India. The general book will include detailed results of surveys and studies in representative countries: Indonesia, Norway, Brazil, Uganda and Ohio, U.S.A. The book will also assess the present state of Bible use and attitudes to the Bible throughout the world. The committee considered also the result of such projects as Bible Weeks, especially one carried through recently in Yeovil, England, Scotland's second Kirk Week in Dundee and a proposed Church and Bible Week planned for Buffalo, N.Y. in May, 1960. In all of these, the Study Secretary had been involved and he was encouraged to continue to give limited time to the stimulus of Bible use in this way. First consideration was also given to areas of common interest in matters of the use of the Bible between the Bible Societies and the W.C.C. in which co-operation could be continued after the Assembly. The committee also noted with pleasure

that Bible Study was going to have its place at the next W.C.C. Assembly.

*

The U.B.S. Standing Committee held a two day session in Geneva last October. The main points of order were:

the confirmation of the terms of reference and the appointment of Mr. Weerasinghe as Study Secretary for Asia;

the adoption of the programme and arrangements for the U.B.S. Regional Conference for the Latin countries of Europe, to be held, in conjunction with the next U.B.S. Council, in Grenoble (France) next May (Conference 13-17 May, Council, 18-20);

the review of possibilities of co-operation with the W.C.C. in developing and promoting "a bold and forward-looking policy concerning the centrality of the Bible in the strengthening of the life and witness of the churches";

the procedure to be followed regarding a proposal which the Netherlands Bible Society would like the U.B.S. members to consider on some near occasion for the formulation of guiding principles which could serve as an agreed common basis for the U.B.S. members in their dealing with translational matters.

Considerable time was also spent on matters of finance. In view of the cost of the extended and increased U.B.S. Study programme an increased income would be necessary. This provided an opportunity for a reconsideration of the basis on which the Societies' contributions were calculated. Various changes were suggested though no final recommendation was passed for submission to the Council. The planning of two conferences, one on audio visual aids and publicity, the other on production, was suggested to be reviewed by the Council in May.

Canon H. M. Arrowsmith, General Secretary of the B.F.B.S. in Australia, was appointed chairman of the U.B.S. Council in place of the late Mr. Mahanty. Baron F. L. S. F. van Tuyll van Serooskerken was appointed chairman of the Standing Committee, to succeed Dr. Wm. C. Somerville, who is retiring from Bible Society work. Lord Luke of Pavenham, the Treasurer of the U.B.S., also attended the meeting.

*

At a plenary session of the Commission on World Mission of the Lutheran World Federation last summer, an occasion arose to discuss the work of Bible translation and distribution and a consequence of the discussion that followed was the adoption of the following resolution:

"That whereas the UNITED BIBLE SOCIETIES have been conducting an extensive survey of the use of Scriptures in different parts of the world with the intent of uncovering the most fruitful use of the Scriptures, C.W.M. expresses its appreciation for this important endeavour and for the work of all Bible Societies in making the Gospel available in over 1,000 different languages".

Miscellaneous

In the 1959 Yearbook of the Union of Evangelical Bible Societies in Germany (which gives amongst other things reports on Bible Society work in Germany and articles on the work in France and the Netherlands) the Rev. R. Steiner, chairman of the Union and co-editor of the Yearbook, also gives an interesting statement on circulation in the world and in Europe, based on the Societies' and the U.B.S. statistics. He calls attention, for instance, to the following proportions: the American Bible Society, through direct distribution and through the channel of the national Societies it supports, was responsible in 1958 for 30.2% of the world circulation of

complete Bibles, for 55.7% of the New Testaments and 70.4% of the Portions (including the Sermon on the Mount and the like). In the same way the British and Foreign Bible Society and its associates in the Dominions were responsible for 45.8% of the Bibles circulated. In the case of New Testaments, the B.F.B.S. and the Dominions accounted for 27.5% of the total circulated and for 24% of the Portions. The other Bibles Societies together account for 24% of the distribution of whole Bibles, 16.8% of the New Testaments and 5.6% of the Gospels.

Turning to circulation statistics in the Roman Catholic countries of Europe, the Rev. Steiner points out the following distribution by the Bible Societies.

One Bible for:

332	persons	in	Austria
911	,,	,,	Belgium
785	,,	,,	France
4,067	,,	,,	Italy
1,249	,,	,,	Poland
1,542	,,	,,	Portugal
12,949	,,	,,	Spain

One New Testament or Gospel for:

85	persons	in	Austria
128	,,	,,	Belgium
151	,,	,,	France
236	,,	,,	Italy
193	,,	,,	Poland
42	,,	,,	Portugal
4,184	,,	,,	Spain

*

The suggestion put forward last autumn in *America*, a national Roman Catholic weekly in the U.S.A. by Father W. M. Abbott, S.J., that Catholics and Protestants should join in the preparation of a common English translation of the Bible, has already received wide publicity all over the world.

The article says that prominent Catholic and Protestant biblical scholars are in favour of a unified Bible as indispensable if Christian unity is ultimately to be achieved. It cites especially an endorsement by two Protestant scholars—Dr. Robert M. Grant, professor of New Testament of the Federated Theological Faculty of the University of Chicago, and president of the Society of Biblical Literature and Exegesis; and Dr. J. Coert Tylaarsdam, another member of the Federated Theological Faculty.

In a joint statement reported in the article, the two Protestant scholars are quoted as saying that the ecumenical significance of a generally accepted English version of the Bible would be "hard to overestimate". They said a common translation could "exercise" a unifying influence theologically and become a tremendous cultural force".

In an interview reported by *The New York Times*, following publication of the article, Father Abbott said that he considered the growth in co-operation among Catholic, Protestant and Jewish scholars on biblical research as a forerunner to a common translation.

He added, however, that his article represented the first time the idea of a common Bible had been published in detailed form for high church officials to study, and that he expected "much discussion and controversy". He said he expected it would take "some years" to achieve a unified Bible because Catholic and Protestant churches, in independent actions, were at present engaged on new translations.

America is not an official publication of the Roman Catholic Church, but is distributed widely and is read by high Catholic officials.

It is interesting to note that the same idea has been expressed recently in private correspondence received by the Bible Societies in London and in New York, particularly in relation to translations for the mission field.

Audio Visual Aid Notes

Films

Footsteps of Livingstone is the latest film issued by the American Bible Society. It describes Bible Society work and the place of the Bible in the Congo. This 27 minute film in technicolour was planned to coincide in the United States with the 1959/60 mission study theme on Africa.

The diaries of the famed British missionary, David Livingstone, are used as the thread to tie together the habits of a century ago with the present day.

Alongside the growing demand for the better living standards of Europe and America, is shown the efforts to bring the Gospel to the many peoples of the Congo Basin. The slow and demanding work of translation, publication and distribution of the Scriptures is carefully traced.

With narration in a low key, the film examines the complexities and vast distances involved in transmitting the Scriptures to native villages, to wandering tribes and the ancient communities of river people.

To these people, hovering on the perimeter of the modern world and caught up in the surge towards nationalism, the need for literacy and the value of association with the Christian culture are strikingly apparent in the documentary picture. The A.B.S. seeks to make the Bible the key to this culture, as well as the instrument of faith and knowledge.

"Footsteps of Livingstone" is available from the Audio Visual Department of the American Bible Society, 440 Park Avenue South, New York 16, N.Y. The film has been prepared in such a way that it contains no reference to any particular Society, not even to the A.B.S., thus making it acceptable for use by any Society.

*

For about one year the A.B.S. has also been using with success a film produced by Family Films (Hollywood), *Does Christ live in your home*? black and white, 30 minutes. Bob Cartwright invites a prospective employer to his home for dinner and decides to dispence with family worship fearing it will ruin his chances of getting a job. In a surprise ending he finds that the hardboiled business man is no stranger to the Good Book.

*

Another film, colour and sound, featuring the work of the Society in aid of the Blind in many parts of the world, has just been completed in New York under the title *So great the Light*. The film is produced in relation to the 125th anniversary of A.B.S. work for the blind. The première will take place at the Bible Society's annual meeting in May.

*

The Potter's Wheel is a 27½ minute 16mm motion picture film in colour with sound illustrating the close co-operation between the Bible Society and the Churches in Scripture distribution and evangelism. It has been produced by the Rev. E. J. Heuer, Production Secretary for Audio Visual Education for the Bible Society in Canada from pictures and recordings made on a recent four month visit to India.

The film begins with several scenes photographed in a potter's village near Bombay and its theme is stated in the opening words of the narrator, "The potter's wheel is a creative tool with which clay can be transformed

into useful articles. Even so, the Bible is a creative tool with which men can be re-made to become Christians."

In the midst of scenes of Indian life the film portrays how the Bible is taken to the people so that it may exert its remoulding influence. Scenes of Scripture distribution in rural areas, in villages, on the city streets and even in the courtyard of a temple illustrate how the work of the Bible Society is done and provides an interesting glimpse into life in India. "The Potter's Wheel" makes it clear that the churches must have the Scriptures to do their work and that copies of the Scriptures can be obtained only through the Bible Society.

*

The B.F.B.S. report that their film *The Leaves of the Tree* has met with an unusually good reception. Not only are 29 copies in constant use in England itself, but a further 43 copies had to be made for use overseas. Translations have been made into Afrikaans, Norwegian and Swedish, and copies have also been sent to other European countries, as well as to the Cameroons, Kenya and Malaya and countries of the Commonwealth.

Filmstrips

The American Bible Society has released the following filmstrips during the last twelve months ; all are provided, if so desired, with a 33⅓ RPM record of the script.

Congo Handclasp, for use with children, 57 frames. Constant Manzumba, a little boy in the Belgian Congo, tells about his family, his friends, the school at Kofumba and his New Testament. Everyone will be interested in hearing Constant recite his favourite Scripture verse in his own African language. He suggests people help the Bible Society to bring more New Testaments to the Congo.

Congo Close-up, for young people and adults, 57 frames. Shows the people of the Congo Basin—steeped in tribal tradition, looking out on a strange new world, speaking over 200 separate languages and dialects. Close-ups of village markets and the modern city, literacy work, new churches, the Bible van, Scripture translators, people of the Congo who need the Bible, its message and Lord.

The Saga of the Bible, 60 frames. Portrays many important events in the development of the Bible and its influence on the history of America.

*

The British and Foreign Bible Society has recently produced the following filmstrips :

Tibetan Frontier, 28 frames. Beautiful pictures of mountains and monasteries provide the background to a most informative historical and religious description of Tibet. Photographs and commentary are by Dr. N. J. Cockburn. The last picture shows the great Tibetan Bible.

Modern Miracle in Borneo, 38 frames. Prepared from material submitted by Mr. Ian Morrison. Both pictures and script tell a colourful story of the transformation of a primitive tribe through the advent of the Bible.

*

The B.F.B.S. in Canada has also recently put in circulation a filmstrip, *What, no ball?*, a 17 minute, colour, single frame strip with both a 33⅓ RPM sound recording and a script. It is intended primarily for use in the Junior and Intermediate departments in Sunday Schools. It opens with a boy who is somewhat in distress because he cannot find his baseball. The narrator then takes up the thought and says that one must have a ball or there can be no game. With this theme in the background, the filmstrip points out how essential the Bible is to all evangelistic work, with particular reference to India. The

record includes some very interesting music which adds greatly to the atmosphere of the pictures.

Exhibitions

Scotland

An exhibition entitled *The Word that Works* was the main visual aid prepared by the National Bible Society of Scotland during the year 1959. A brochure explaining the exhibition, with illustrations of the stands, was prepared. Complete sets of photographs showing the stands are available from the N.B.S.S. at £4. 4s. 0d. per set. The exhibition was transportable and was shown in several cities of Scotland.

England

The British and Foreign Bible Society has prepared a series of small exhibitions for use at the annual meetings of its auxiliaries and in churches :

The Prayer for Today illustrates phrases of the Lord's Prayer with very large photographs of the world today. Smaller photographs and versions of the Bible link the theme with the work of the Bible Society. There is also an attractive stand to advertise the exhibition either in or outside the hall in which it is held ; and a large "News" stand which gives latest facts and figures of production and translation work by the Bible Society.

Good News—Sets of three light folding screens are in production employing the three colourful new posters of Good News for India, Africa and the Far East, as centrepieces. Together they will form a table display of approximately 15 feet in length, and are envisaged as background for literature and book displays.

World Refugee Year and Bible Society work—A small panel describes Scripture distribution work among refugees.

Further sets of *Bible History Photographs* are in preparation to supply the constant demand.

Radio

As one of the features of the American Bible Society's Worldwide Bible Reading programme, special broadcast kits entitled "Handbook for the Housewife", were prepared for women broadcasters. Four radio scripts on the Bible, designed to be of interest to wives, mothers and homemakers, were "Handbook for the Housewife", "Good Reading for Everyone", "Spreading the Light" and "Still making History". The fifth script was a brief interview with the well-known writer, Faith Baldwin, recorded on tape. Three hundred and fifty women broadcasters have requested this material.

Another feature of the A.B.S. Bible reading programme this year was the preparation of one minute Bible readings for the thirty day period from Thanksgiving, November 26, to Christmas. More than 500 radio stations from every State except one are using these recorded readings.

Pageant

Reference has been made above (see p. 27) to the successful Bible Society rallies which recently took place in Kuala Lumpur. The main feature of these meetings was a pageant in six tableaux on the theme of the rallies, "What price the Truth". It portrayed some of the sacrifices involved in the production of the Truth of God's Word in five Asian languages and in English. Mr. Ian Morrison, the Bible Society Secretary for Malaya, reports the following in this connection :

Young people from the various churches and schools in and around Kuala Lumpur, dressed up in appropriate costumes, portrayed simple stories illustrating the triumphs and difficulties experienced by those who

took the Bible to other lands and peoples. Those taking part in the actual tableaux had to act without speaking, but each group had a reader, who told the story either in English or Chinese in a few brief sentences, whilst the young people acted the parts. The six tableaux were as follows :

1. *The Bible in English*, by the First Baptist Church, Petaling Jaya.

This showed two groups, first two soldiers leading Tyndale to the stake, which was realistically piled up with faggots, and the other portraying a typical group of worshippers gathering around a chained Bible in one of the churches, only a year or so after Tyndale had prayed "Lord, open the King of England's eyes".

2. *The Gospel in Babu*, by Venning Road Chapel.

Once again two groups were shown, one depicting a colporteur selling his gospels to a group of Malacca Chinese, who because of their use of Malay dress came to be known as Babu 'Malays'. The other group showed a scene some time later, when a group of these same people, in their colourful costumes, were meeting together for worship under their own leader, and using for their service the Gospels in Malay which had been translated in Malaya.

3. *The Gospel in Chinese*, by Lutheran Church, Petaling Jaya.

The two groups in this tableau portrayed Dr. Morrison sitting at a table with his Chinese assistant, the latter showing a phial of poison which he was carrying in case he was discovered helping the 'foreign devil' to translate his Bible. At the other end of the platform a bearded gentleman was shown tapping away laboriously with one finger on an old typewriter, and he was intended to represent Schereschewsky—a Jew by birth—who produced a Bible in simple Chinese, which became known as the 'One-finger Bible'.

4. *The Bible in Tamil*, by Tamil Methodist Church, Kuala Lumpur.

This tableau showed two young Danish Lutheran missionaries, who had been appointed by the King of Denmark, presenting themselves before the Govenor of Tranquebar, by whom they were harshly treated and persecuted. These young men and their successors had the honour of translating the Bible into Tamil, the language of many millions in that part of India and on the Island of Ceylon.

5. *The Bible in Sinhalese*, by St. Gabriel's School (Anglican) Kuala Lumpur.

In this tableau, two or three Indians were shown sitting in a railway carriage, when a saintly Indian Christian, Sadhu Sundar Singh, entered and offered a copy of St. John's Gospel to a fellow traveller. The traveller threw the Gospel out of the carriage window, whereupon it was picked up by a passer-by who was converted by its message and gave his heart to the Lord.

6. *The Bible in Dyak*, by Wesley Methodist Church, Kuala Lumpur.

This last tableau depicted a group of Dyaks, wearing their colourful hats, sitting cross-legged in their long-hut, and reading copies of the Gospel translated into Dyak. Two large pictures on the stage showed two earnest Christian Dyaks, who had been converted from heathenism to the Gospel.

As a special display item for the Rallies, a very realistic wooden Bible, standing about five feet high, with an open page showing verses from John 3 in large letters, was borrowed from the Auxiliary in Penang, and proved to be most effective. The printed characters were actual photostat enlargements from an ordinary Bible.

Personalia

The **Rev. P. A. Collyer** has resigned from his secretaryship in the American Bible Society and has accepted a position as Executive Secretary of the Buffalo Council of Churches. Mr. Collyer joined the A.B.S. Overseas Department in 1948. For many years he has been closely connected with U.B.S. affairs as well as with the national Bible Societies and Agencies of Europe, Latin America and the Near East. His entire devotion to the cause of the Bible and his missionary vision and zeal have been an inspiration to many. He served as a Vice-Chairman of the U.B.S., Council and was for several years a member of its Standing Committee, in both of which capacities he greatly contributed to the development of U.B.S. activities. We wish Mr. Collyer godspeed in his new responsibilities.

In his letter informing the U.B.S. of his resignation from his U.B.S. offices Mr. Collyer writes : "I shall throughout my life continue to be interested in your fellowship and work. We have lived and worked so closely together that I feel your life to be part of mine and my life to be part of yours. Though we must now be separated so far as our work is concerned, I trust that fellowship through prayer and occasional personal contact may be maintained."

*

The **Rev. Daniel Lopez De Lara y Contreras** has been appointed Secretary of the American Bible Society Mexico Agency to succeed the late Rev. Francisco Estrello.

Senor De Lara is an ordained minister of the Disciples Church in Mexico. He has also done graduate study in Public Accountancy. After graduation Senor De Lara held several positions in the state and national governments of Mexico. He then became Director of Christian Education for the Disciples Church in Mexico and Director of Friendship House, Disciples Social Centre in Ciudad Garcia.

In 1957 Senor De Lara graduated from the Instituto Penzotti and was appointed Distribution Promoter of the Mexico Agency.

*

Mr. N. H. Hunter has been transferred from Lagos, where he has been in charge of the British West Africa Agency, and given two new assignments : one, business advisor for Bible Society work in the Union of South Africa, with the rank of Deputy General Secretary, the second as advisor on circulation to Bible Society Agencies in Equatorial Africa. This is in line with the forward-looking policies of the Bible Societies to stimulate the wider circulation of the Scriptures in Africa.

*

The **Rev. L. J. Taylor** has been appointed secretary in charge of the British West African field (Nigeria, Ghana, Sierra Leone and Gambia) in succession to Mr. N. H. Hunter. Mr. Taylor served for almost 30 years with the Baptist Missionary Society in the Congo. He was the senior B.M.S. missionary in the Congo when he left that service.

*

The Rev. J. Barral has been appointed Assistant General Secretary of the Alliance Biblique Française, and took up his duties last September. He will be responsible mainly for contacts between the Bible Societies and the churches, both in relation to

Scripture distribution efforts and in respect to the churches' support of Bible Society work.

*

The American Bible Society announces the appointment of the **Rev. G. E. Boyce,** former Secretary of its Eastern District, as Associate Secretary of its Ways and Means Department, assigned to Church Relations. Mr. Boyce came to work with the A.B.S. in Nov. 1955, where from his office in Syracuse, he was responsible for the Society's work of Bible distribution in New York State as well as Connecticut and Vermont. Mr. Boyce is a minister of the Congregational-Christian Church.

*

The A.B.S. announces the appointment of three special secretaries, former denominational leaders, who, with their rich experience, will be capable of advising the Society in its missionary service to the denominations with which they are affiliated. They are the **Rev. Dr. H. S. Leiper** of the Congregational-Christian Church; the **Rt. Rev. L. R. Craighill** of the Protestant Episcopal Church and the **Rev. A. E. Smit** of the Christian Reformed Church. These special secretaries will work part-time schedules.

*

The **Rev. Dr. A. E. Inbanathan,** at present Chaplain of the Christian Medical College, Vellore, has been appointed the new General Secretary of the Bible Society of India and Ceylon, in succession to the late Mr. P. Mahanty. Dr. Inbanathan is a Tamil and graduated in the United Theological College in Bangalore, He also took a degree in Philosophy at Hartford University, U.S.A. More recently he spent a year as lecturer at Selly Oak, near Birmingham. In Vellore he also served as Secretary and Treasurer of the Council of the Medical College.

*

Mr. Cyril Sanderson, who for many years has been engaged in revision work on the New Testament in Hausa while continuing as a missionary under the Sudan United Mission, has recently become a full-time staff member of the B.F.B.S. with two main assignments : to continue his work on the revision of the Hausa Old Testament and to study the possibilities and work out plans for a new approach to Islam.

*

Mr. H. W. Casler of Lagos joined the staff of the Bible Society Agency in Salisbury, S. Rhodesia, on January 1. Mr. Calser who was formerly an accountant with the Barber Line, will be in charge of the Agency for the greater part of 1960 during the absence on furlough of the Rev. M. W. Booth.

*

The **Rev. V. N. J. Lowis,** who is at present on the staff of the Hong Kong Agency, will be taking short furlough in the new year, after which he will return to the Far East to assist the Rev. H. Curwen-Smith in the Indo-China Agency.

Contributors to this issue

MR. O. BÉGUIN is General Secretary of the United Bible Societies and Editor of this journal. He spent two weeks in Japan and one week in Korea last April and May, prior to attending the East-Asia Bible Societies Conference held in Singapore in June.

The REV. J. T. WATSON is Assistant General Secretary of the British and Foreign Bible Society.

The REV. J. SAKO is a literary critic in Japan.